

JK

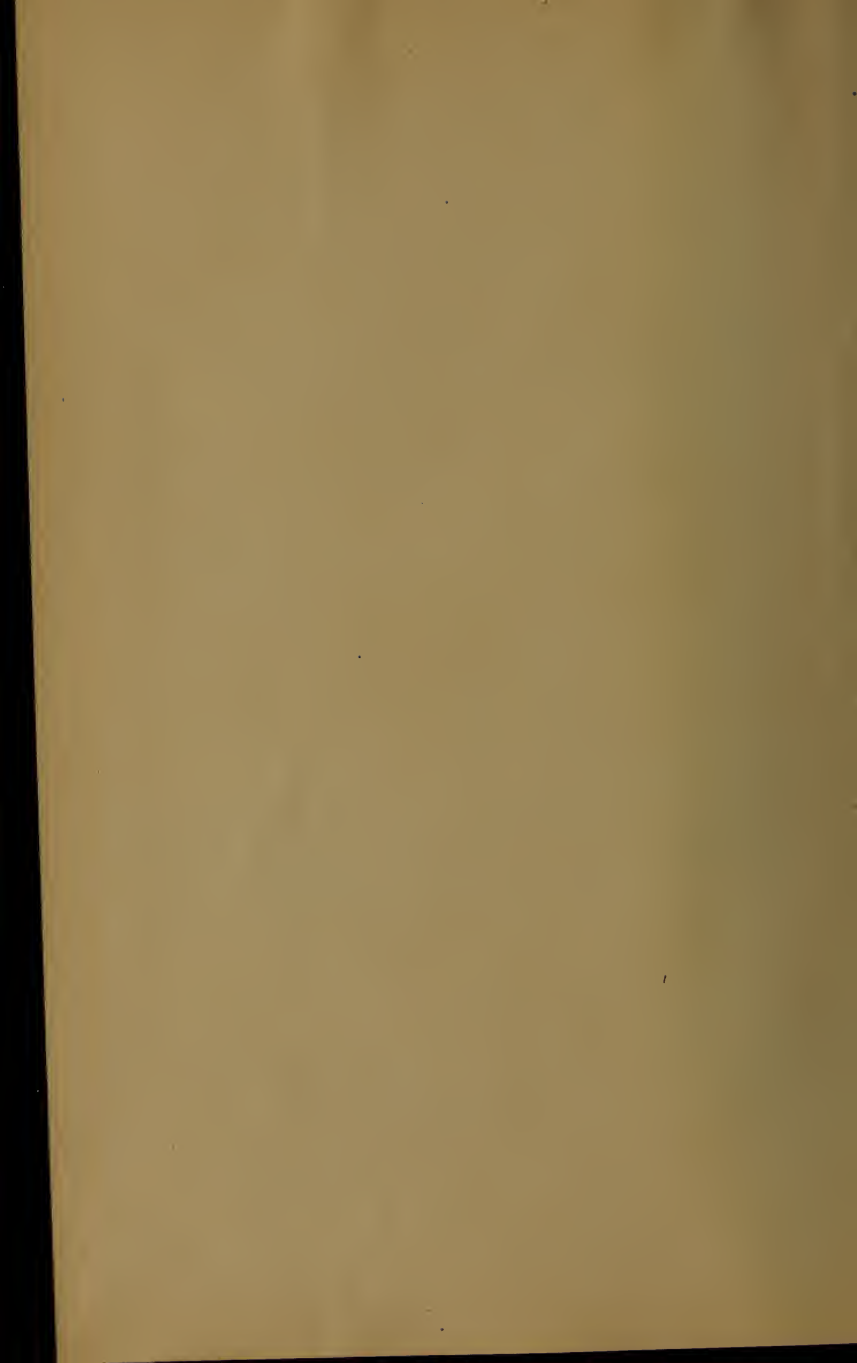
273

.D55

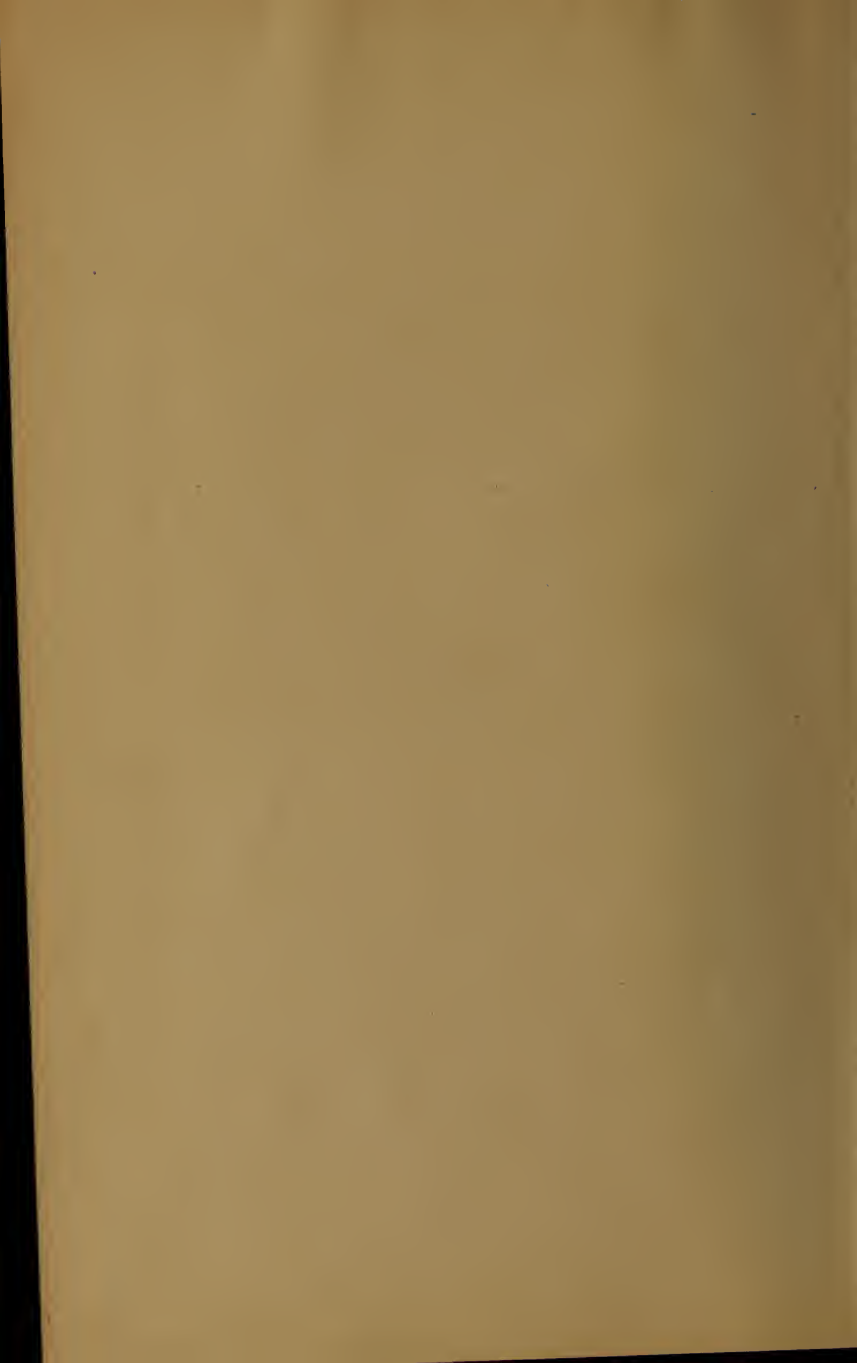


Glass JK 273

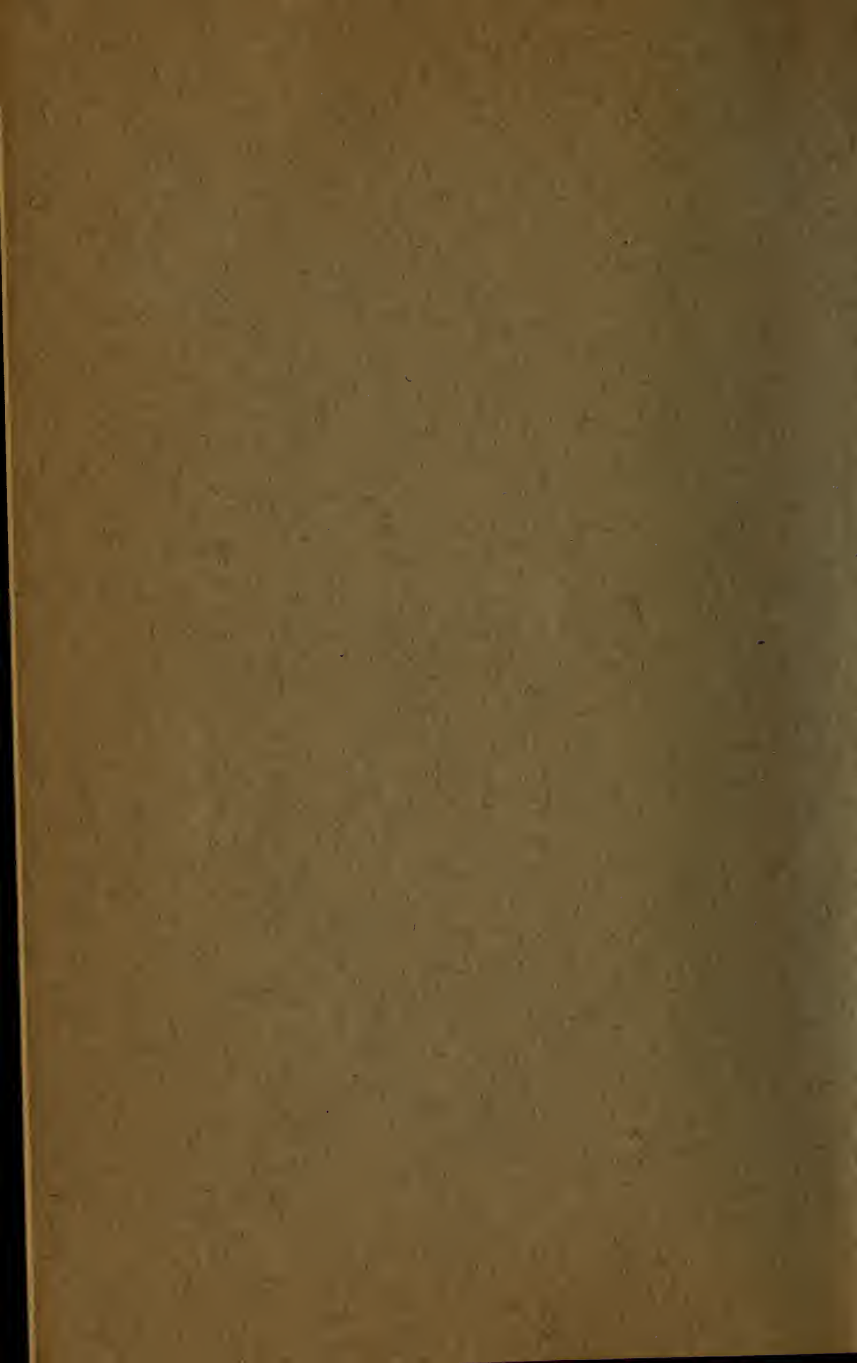
Book .D 55



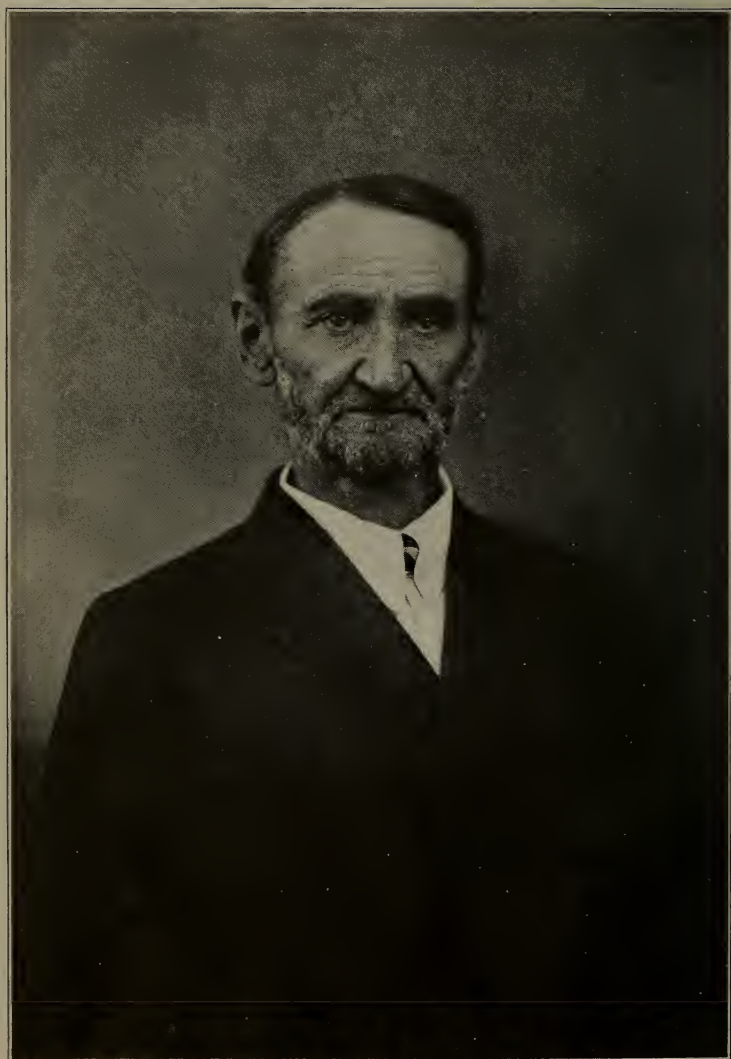




**HIGH TREASON AGAINST
OUR CONSTITUTION**



$$\begin{array}{r} 57 \\ \hline 833 \end{array}$$



HIGH TREASON AGAINST OUR CONSTITUTION

COMMITTED BY THE LEGAL PROFESSION AND THE
PROTESTANT CHURCH, A MOST FOUL COMBINA-
TION TO PLUNDER THE PEOPLE OF THE
UNITED STATES — A SYSTEMATIZED
AFFRONT TO THEIR SOVEREIGNTY

By
Karl Dignowity Zur Wehre

PRICE, \$1.00

DENISON, TEXAS
AUGUST, 1916

JK 273
.I 55

Copyright reserved

By transfer
The White House.



PREFACE

I am a farmer by profession. Coming from Germany, I landed at Galveston, Texas, on the 18th of October, 1898. My family consisted of a wife, four sons and three daughters. It increased in the year 1900 to one son more. The black land of north Texas had been recommended to me as the non plus ultra (the utmost) of fertility of soil and surety of crops. I settled down at Southmaid, a German settlement, 10 miles west of the city of Sherman, Grayson county.

In the year 1899 I grew my first crop as a farmer in the state of Texas. In the first days of August of that year, a herd of two hundred and seventy-five head of cattle broke down before my farm, on the verge of succumbing from thirst. For miles around there was no water. I had a good tank full of water. From compassion for the mute creatures, I ordered the cowboys to drive the herd into my pasture, let them drink to their fill, let them rest for awhile and then to go on. They did so, and drove the cattle into the pasture. An hour later, the owner of the herd appeared and made me the proposition, for a small sum of twenty-five dollars, to allow him the privilege of having his cattle graze in the stubble fields of wheat, and use the straw upon this field as fodder for his animals. I agreed, under the condition that the cattle be herded carefully day and night so as not to eat up my corn and cotton. He consented to it willingly. The next night I observed that his cowboys laid the wires down that divided the field from the pas-

PREFACE

ture wherein the cattle were held over night, and the whole herd stampeded into the field. In this stampede two wires lying on the ground broke, and the same night my best mule got his foot caught in this loose wire, and his foot was cut off. For over four weeks the herd remained on my farm, against all my protestation, destroying everything I had raised. I was a so-called green-horn. I did not know that the handling of a shotgun freely is *prima ratio ruris*, that is, the first law of the land. I brought a damage suit in the amount of eleven hundred and fifty dollars.

In the first trial the jury gave me to-wit: Seven hundred and fifty dollars damages. The opposing counsel was the "Honorable" Hamp P. Abney, lawyer. And my opinion is that his scheme was to make as much money for himself from the suit as possible, because his client was a rich man. The "Honorable" Hamp P. Abney, through his technical and unprofessional schemes, fixed it so that this case was tried to-wit, eleven times. I won every case. In the last judgment the jury gave me one hundred and forty-two dollars and seventy-five cents damages!!! Hamp P. Abney appealed to the Supreme Court and the Supreme Court affirmed the judgment in my favor, *so is justice handled in the state of Texas*. The collection of this money is still pending in court.

January, 1903, I rented a small farm five miles southeast of Denison, Grayson county. In January, 1904, I bought on time the so-called Cutler farm, of 172 acres of land, and the Henoeh Duncan farm, joining the farm that I had rented. On these two possessions I have continuously lived ever since.

The first of January, 1906, the Denison Bank and Trust Company, of which I had bought the Cutler place, induced thereto by the lawyer Hamp P. Abney, after his

PREFACE

own statement, at Sherman, wrongfully and illegally to gave title of the Cutler place to my oldest son, thereby depriving my other seven children of their rights to this farm. As soon as I discovered the fraud I foreclosed the deed and brought suit for trespass, to try title, forced thereto by dictates of duty as justice. The lawyers, Hamp P. Abney and Hassel, at Sherman, have made every effort to hinder the trial of the case. To get me out of their way they had me tried for insanity and sent me to the Terrell asylum for the insane, where I have been restrained of my liberty fifty months against all protestation, reasoning and remonstrance on my part. During my illegal imprisonment in the insane asylum Hamp P. Abney and Hassel illegally disposed of my homestead, the Henoeh Duncan farm. To prevent my objections, I was put under guardianship of a woman, without my knowledge or consent.

On the 30th of March, 1916, I left the insane asylum upon demand of one of my sons. In this situation I have decided to write this book. Its contents settle the question as to my sanity, expose the criminals on bench, bar and insane asylums connected with the crime imposed on me, and deal out justice.

In the interest of the community I deemed it proper to write some items reciprocally related with the subject to which my readers should pay their most earnest attention.

THE AUTHOR.

I.

Fellow Citizens:—Man is a curious being. A miracle in his entity, he is the product of the highest creative power of nature. His foot alone is a marvel of mechanical construction, an unsolved riddle to the most ingeniously gifted architect and engineer of our time. In this perfect machine nature humorously put two souls fighting one another constantly. Half, one loves oneself eagerly; half, one hates oneself bitterly. As proof, we see that all men in all walks of life seem to have about the average human virtues and faults, the cause of sympathy or antipathy between them.

When the young lady who typed this article at my dictation, looked with her large deer-like eyes into my cold ones, with a glance of comprehension, half astonished, half frightened at what the next sentence might reveal, I had the pleasant sensation of a wholesome warmth that crept into my old heart. In her charming, well-developed femininity I saw a splendid specimen of the carrier of our race, and I loved mankind with indiscrimination. She has honestly gained the fruit of her strenuous labor as far as money is concerned; but I feel deeply indebted to her, and compelled to avail myself of this opportunity publicly to express my grateful acknowledgment for the faithfulness of her service to me. Tact, the controlling principle of life, forces me not to tell her name, respecting therein her wish. Girlish modesty is like a violet, a hidden whisper of blue under a green leaf, transmitting its brilliancy and warmth into spiritual cheer even in

the heart of a man on the pleasant side of sixty-six years, where everything vanishes away, commending kind consideration and courteous attention.

In dealing with the lawless elements on bench and bar of the Grayson County Court from personal experiences with this court, the appearance of my person in the foreground is inevitable. If experience is the basis of all wisdom, my counsel to adjust the deplorable obvious dishonesty prevailing in our court house, is priceless. Through exposure of the wrongdoer and wakened conscience of the people, who are responsible for the condition, coupled with effectiveness that really produces results, our courts *can* be placed on the high moral level that they should occupy. What is logical is not impossible. For this purpose we Americans should acquire the wonderful ability of the Germans for team work, in turning every individual's energy to a common end.

I shall stand forever for civic righteousness and the reduction to the minimum of all forms of vice in the community, conscious that life is not enjoyment, but hard labor.

Is there anything worth while in which hard work is not the requisite for success? He, who cannot, or will not, co-operate in useful activity and in amelioration of living conditions in the community to which he has the privilege to belong, is ripe for the graveyard as useless. The life of the individual citizen is valuable only when it is conscientiously and actively employed for the attainment of the common good.

If what I shall say is true in substance and in fact the people have a right to know it, and if what I shall say is not true, the people have a right to call me a professional defamer of the character of my fellowmen who socially, financially and professionally enjoy an elevated position

in the community, and high standing in certain society. From my charges against the Protestant church of the United States are excluded the German Lutheran confessions. To wish me more psychology and a better frame of mind for this enterprise is gratefully accepted. I frankly admit unreservedly the limitations of my work, conscious of possibilities beyond my horizon!

Truth usually achieves its best work in the limelight of unrestricted publicity and not under the mysterious fetters of a pretentious officialdom in court house and asylum. Men who are entrusted by the people to enforce law, are not thereby made chartered individuals to humiliate, degrade, imprison, or *cold-bloodedly kill* citizens as I saw done in the Terrell Asylum, contrary to law. If they do so, they are guilty of misconduct so grossly as to necessitate their removal from bench, bar, and insane asylum for the honor, peace, prosperity and good government of the community, as not possessing the spirit of fair play, that ought to charm and lead the conduct of every public man toward the respondent.

As the "Mountain" did not come to "Mohammed" in spite of his kindest invitation, "Mohammed" resolved to go to the "Mountain," the lawless element of the Grayson County Court, which will not recognize that the court house belongs to the people for the purpose of administering justice, but consider it their private domain to serve their selfish aims by an unwarranted upholding of the usurped power of the courts, I, therefore, have decided to take the good people of Texas into my confidence, outside of the walls of the court house, by writing open letters concerning each one of those violators of the law, for the purpose to disbar them from practising it. The form and expression of each letter is not intended to neglect, or willfully disregard the rules of politeness and

propriety, but is forced upon me by necessity to attain the purpose tactfully. Tact defined is a peculiar skill and adroitness in doing and saying exactly what is required, or suited to the circumstances. Law, right, justice and humanity cannot be compromised nor can they be violated by telling the truth. Thoroughness and the will to get to the bottom of the thing regardless of self-interest, is my aim.

When my style of writing seems to be incoherent and rugged at times, not being well versed in handling the English language, I must ask the indulgence of the reader, still taking the liberty to recommend him to read my articles, word for word, in the way of a connoisseur of wine-drinking, who slowly sips the blissful gift of nature and God's noble creature. Each one of my articles will have a leading thought, which habit I will follow even in the open letters to the persons addressed at the end of my articles. Deprived of my property, I am a poor man. Legally, I am a pauper in the full meaning of the word, even the suit that I wear is a gift of grace of the State of Texas, to cover my nakedness when I left the mad-house. I have not realized the philosopher's dream, a youth of labor with an age of ease. Therefore, I have decided to charge the public a moderate fee for a copy of my articles to repay the expenses of printing and distributing.

I beg leave to extend my personal good wishes for the continued welfare and happiness of my readers. Keenly sensible of the cordial feelings between us, I assure them of my desire and aim to reciprocate and foster that feeling.

I remain, with the sincerest respect and regard,

Your obedient and humble servant,

KARL DIGNOWITY ZUR WEHRE.

II.

Not enjoyment and not sorrow,
Is our destined end and way;
But to act that each tomorrow,
Find us farther than today.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Longfellow.

What we need is an improvement in the moral standard of the men who compose the bar, to raise its standard. Saloons are regulated by law, but lawyers are also licensed and there are more laws in our statutes relating to attorneys than to saloons. If I did not believe in the moral adjustment of the minds of honest men, I should not believe in popular government, which I, to the best of my ability, shall support. I, therefore, regard it as patriotic to respect and promote the honor of the country by not allowing such misdemeanor of our servants in office, and by exposing their misconduct and bringing them to justice. Indifference to duty involves immorality and crime. In questions of right and wrong to be neutral is vicious. Duty is a word that is all-inclusive so far as principle and integrity are concerned. The German, Immanuel Kant, the founder of Critical Philosophy, taught the gospel of moral duty as a categorical imperative. He who does not feel constrained to bend every effort to the

fulfillment of his duties and obligations, especially as a public servant, who solemnly has sworn to do so, evidently has a conscience more or less moribund leading to anarchy, outrage and crime! I go so far as to profess that a public officer who *only* does his duty, does not do *all* his duty.

The performance of what I consider my duty in writing a series of articles to the public, is simply a fulfillment of principle, a demand made necessary by human needs in our community, which every thoughtful person should recognize as such, as an approving conscience dictates. Some will say I would far better have waited with my accusations and charges against the lawless element on bench and bar and insane asylum, till my trials came up. This habit of going to the people first and taking evidence afterwards, is denounced by the legal lights as against all rules of pleading a case, being the habit of a demagogue. They forget that they are our hired servants and we their sovereigns. I am part of the people, and as our lawkeepers, collectively speaking, do not do their duty in removing from bench and bar those criminals that besiege it, I take the liberty to perform their job, appearing as prosecuting attorney, who tries his case with printers' ink in the open, outside the walls of the court house, because the men inside are involved in the crime and constitutionally are not compelled to act against themselves. For home consumption, they will preach that it is not fitting to talk about my past, and that silence about all things connected therewith is more significant and sublime, indicating not only a great mind, but also a decent propriety and discretion, than the most noble and expressive eloquence.

There was a certain temperament given to me in my cradle and I am resolved to live out that temperament

to the full, till I reach the end of my life. I therefore beg permission of those lawless elements to solve the mystery of their lives by "indiscretion." Prudery was not among the gifts that were laid in my cradle. The members of the rotten system of the judiciary in the Grayson county court, imagine they own the heaven of intelligence. I claim to have leased these premises and to be in lawful possession of them. There will not be any controversy from their side on the issue involved, because the issue is dead at the moment when the printers' ink has dried on my articles. To say, that I intend to prejudice the minds of the readers of my articles on the subject is sheer nonsense, because there is no demand for their judgment. I need no support from anyone. I am strongest alone, a little force will break that which was wrecked before. I pursue my aim with steadfastness of purpose and the unfaltering faith in its ultimate achievement—those criminals must leave the bar.

I am not a man who sails in a ship that carries a false flag. I therefore inform the public of what may not generally be known, that on the nineteenth of March, 1916, the highest authority on mental disorder in the state of Texas, "His Magnificence," Dr. George F. Powell, Superintendent of the largest eleemosynary institution in Texas, at Terrell, reputed to be of the clearest water as a psychiatrist, has officially rendered a judgment as to my mental condition. On that date, Dr. George F. Powell, after a search so painful and so long for him, lasting fifty months, finally discovered the undeniable phenomena upon which the symptoms of my insanity rest, more mercifully expressed—my psychic wound. His judgment reads, "I cannot take any responsibility for my patient, Karl Dignowity Zur Wehre, in leaving this madhouse. He is insane, a dangerous man, not safe at

large!" I suppose Dr. George F. Powell intended with his "official judgment" about my mental condition effectually to cloak his own rascality, and the rascalities of the lawyers, Hamp P. Abney, Hassel and accessories *sub crimine* against the eventuality that I should prosecute them for the crime committed on me. Verbally, he explained to me that he had come to "this opinion" by his "ignorance!" a self conviction which I was too polite to contradict. I courteously asked him if he permitted me, too, to have an "opinion." Dr. George F. Powell eagerly consented to that, unconscious that he thereby contradicted his "official opinion" as to my sanity, giving prima facie proof of his ignorance whose cause is not only ill will, with the least particle of human sentiment, but also an erroneous belief from lack of solid professional learning. The acknowledgment of ignorance is a virtue, the intuitive feeling of the want of reason that demands improvement. Ignorance is not hopeless as long as it is soft—but nothing can be done with it after it sets and hardens. It therefore had cost me about a hundred official dispatches to persuade "His Magnificence" to come to the perception of his uselessness as a physician. As my arguments were convincing, I succeeded! I was the only patient Dr. Powell has ever had with whom he was afraid to contend. A useless physician in an insane asylum is the most pitiable and abject thing on God's beautiful earth! unfit even to herd the good, the pious, the hearty and the trembling!!

I make no comment on my assumed insanity by a sinister liar, but to brand me as a dangerous man, not safe at large, intellectually, is too much honor. There was some uneasiness in the camp of the lawless element on bench and bar of the Grayson County Court at the thought that I should become a free man again, and the

important discovery of Dr. Powell as to my mental condition therefore, I presume, brought a great relief of the painful tension of their brains, and totally pacified the minds of the "Honorable" lawyers, Hamp P. Abney, Hassel, and all accessories *sub crimine*. I was now absolutely harmless, and the truth was muzzled nicely and ingeniously. Among all sufferers from disease, the insane deserve the greatest sympathy from their fellow men. Well knowing the warm heart, the open hand, and some faults of the good people of Texas, I feel sure to enjoy their sympathy with the deplorable condition of my mind, as officially stated by Dr. Geo. F. Powell.

"Sanity is not a certainty, but a balance. Man is neither a brute nor is he a spirit; man is both. He who wholly alludes to one form or the other is crazy." This fine definition on the subject of sanity is from Dr. Frank Crane, New York, whose useful occupation is to teach the people how to practice philosophy. Splendid in its simplicity and pointedness, his definition is understood by every man with common sense, even should it not be much. According to this definition, sanity is not a certainty but a balance, craziness, an unbalance to the extreme of either side of human nature, the brutal or the spiritual side; insanity is a declination more or less serious from that unknown demarkation line. The forms of insanity are changeable in their manifestations and infinite in their varieties. The essential constitution and the mind of an individual are born, not made. We do not inherit our traits exclusively from our parents; we inherit them from our grandparents and our great-grandparents as well. We are nothing but a blend of traits, *mixtum compositum non singulum sumus!* Each individual consequently carries within his system a mul-

titude of characteristics that he gives no evidence of having and of which he is quite unconscious. As I was positively conscious of not being insane, my long incarceration in a madhouse failed in its purpose to cause a psychic knockout that leaves one speechless and in a stupor. The perspicacity, the shrewdness, the firmness, the readiness and the facility of my expressions in these communications, supported by good nature and good will to mankind, give ample proof of my sanity beyond the peradventure of a doubt.

To be sure, there is a strain of insanity in every human being. It is there latent in him today, but no man is absolutely certain that this strain of insanity may not become patent in him tomorrow—and so is ingenuity! The correct definition of the word insane is ill. That ill persons, because they are ill, should lose their rights as citizens and electors, as the lawless element on the Grayson county bench and bar, for selfish aims, is so eager to preach to the people, is the greatest fraud ever perpetrated on the public, and on those unfortunate persons that suffer from mental disorder.

It is therefore the inalienable right of an American citizen, even if he is ill, to criticize a public officer, or any other mere public servant, supposing the criticism is fair by being true. As for myself, I solemnly repudiate the maxim held up by our imposters in public service, conscious or unconscious of their identity, that a criticism must be tolerant in expression and not violent in word. I am not quite conversant with the English language, but am eager to acquire its graces of style. I therefore shall make it my duty to compensate my lack of eloquence by the sincerity of the expression. I shall call a scoundrel a scoundrel with scientific accuracy of the meaning of the word, no matter whom it concerns, therein claiming the

inalienable right of humankind to be brutally frank, a right recognized by the entire world.

I am for the greatest individual freedom consistent with human rights, in obedience to the constitution of the country and ever ready to do honor to a servant of the people, who indeed faithfully performs his duty and willingly carries out his solemn promise to *obey* their will, not to *boss* them. This politeness towards public servants is but right feeling controlled by common sense. As it is a part of wisdom and safety for me to rely upon reason and appeal as a man who was fifty months confined in a madhouse, the greater part of this time occupying a punishing ward where misery rules, I am glad that finally the time has come to enjoy the special privilege again to be engaged in open discussion *coram publico* with the lawless element—faithfully expressed, I should say consummate scoundrels—on bench and bar of the Grayson County Court, and in the administration and management of the Insane Asylum at Terrell, the so-called “Old Reliable Bughouse,” as some members of the legal talent significantly call this institution of charity. Sometimes there is a queer way of upsetting theory and prognostication against all pronunciamientos! My case is only a solitary instance of the maladministration of Charity and Justice in Texas. The result is certain to be most interesting.

III.

Let us have faith that right makes might!

In that faith let us dare to do our duty, as we understand it.

Abraham Lincoln.

Dear Reader! "He, who does what circumstances allow him, does well and acts nobly; angels could do no more." Please see in me a plaintiff sitting on the witness chair, representing Americanism, that means equal justice to all. I am conscious of the meaning of my oath to tell the truth. I have brought suit against national vanity, fatuous boastfulness, greed, inhumanity, unfairness and injustice.

The Supreme Court of the State of Texas has rendered the following decision: "It is the inalienable right of the plaintiff to give testimony and argument on the witness chair, as exhaustive as he may see fit, that the Court and the jury can well understand his cause. No trial judge shall hinder him in the execution of this, his constitutional right." I shall make use of my right!

At the beginning the Lord created Heaven and earth and *spoke*, as Genesis reports. After this report at the beginning, therefore, was the *word*. At the beginning of the United States was the *deed*, the Declaration of Independence and the Ringing of the Liberty Bell on the 4th of July, 1776.

The expression, the Declaration of Independence, is an unhappy one, in the mind of unripe men, arousing the conception that we are as free by this document as the

bird upon the twig to do just what we please. We are *not* free. Liberty is a relative term. If being free does mean free-being to desire, the hog indeed is free that rolls into the mire. The sentence ought to read: The Declaration of Independence of the English Rule, or the Declaration of Equality of Man. That this great document only stands for the *latter* meaning shows its solemn character.

It is self evident, that good language shall express itself in terms that are pointedly relative in intensity to their intended meaning. The only exception to this rule is the demand of human society that the more disagreeable an idea is, from the moral and social point of view, the more far-fetched and concealed shall be the linguistic symbol we employ to designate the thing in question.

There is no such a word in the Code of civilization as "Independence." The Declaration of Independence strictly states that all men are created equal, proclaiming the equality of men. That means, all men are alike born naked and miserable. The first cry of the baby is the cry of pain caused by the expansion of the lung cells that are filled with air by the process of breathing, and all misery that the mother suffers in giving birth to the child is forgotten by her when this cry indicates the birth of a perfect child, whose value is difficult to exaggerate. Its little soul is a part of the soul of the universe, its little body represents the idea of the immortality of the human race and that whole little personality, in its staggering helplessness, is the light that enlightens and warms the world. By nature, as shown, men are *essentially equal* and *have substantially equal claims upon one another*. It is virtue alone that makes the *difference*—of course those who have no sight have not been given a square deal!!

The declaration of the equality of man further states, that they are endowed by their Creator with certain inalienable rights; among those are life, liberty and happiness. Effectively to secure those rights, government is instituted. Without this government, the strong would deny the weak, the rascal deny the honest man, these rights, hindering them fraudulently and viciously of their undisturbed enjoyment.—So the declaration of the equality of man states; adding that if the government does not perform its functions properly, the people shall have the right to alter it by removing the wrong and holding up the right.

As we find authority in that immortal document to protect the citizen whenever the purpose for which government was organized fails, so it is the right and the duty of every citizen to see to it that the government should be administered in such a way as to insure every individual the inalienable rights of life, liberty and the pursuit of happiness. Happiness means a state of well being in continuance; a state of moral, mental, and physical health, free from irksome cares; and enjoyment of pleasures after hard work, attendant upon well being in human nature—*panis et circenses*, i. e., bread and enjoyments.

Trusting this renowned document of the declaration of equality of man, I voluntarily gave up the effective protection of the German empire and became a citizen of a Republic called the United States of America, whose constitution claims to protect, to secure, to grant, the sanest, most just, the most humane, and the most democratic government in existence on the globe. To this purpose I made a contract in writing with the State of Texas, acting as agent of the United States, wherein the United States solemnly promised faithfully to protect my

life, my property, my personal liberty and not to hinder the pursuit of my happiness, provided I do not therein unlawfully interfere with the rights of others, and provided I am faithful to the duty of citizenship—Facts are stubborn things and truth is valuable in the attainment of the object sought!

A government must have organs, it cannot act inorganically by masses. Those organs shall not only establish justice and insure domestic tranquillity, but also the blessings of personal liberty regulated by law; willing to assume every responsibility imposed on them by the constitution and the declaration of equality of man they shall act wisely and progressively in the performance of their duty.

The public spirited and energetic man, generally seeking legislative service, becomes a sensitive and effective instrument for *the creation and realization of public opinion, the keystone and the real purpose of constitutional government—that means: law and order.*

For our lawlessness and our disorder in every State of the United States the legal profession on bench, bar and legislatures is alone and solely responsible. The rotten condition of our judiciary is indescribable and unbelievable. *The legal profession, hand in hand with the Church, governs the land by the crime of high treason against our constitution. The strong denies the weak, the rascal the honest men, their inalienable rights in fraudulently and viciously hindering them to enjoy those rights undisturbed—a most foul combination successfully to plunder the people and directly to affect their sovereignty.*

I object, and I challenge all criminals on bench and bar of the Grayson County Court to cite me an instance where I have not done so all the time. Since I am a

citizen of this State and of the United States, I have done so persistently all the time of their oppression, their denial of justice by delaying justice, their promoting of injustice, and I do hold the sentiment that their enormous confidence in the power that they have by their connection with the church,—a most foul combination of systematized lawlessness,—is as wickedly false as it is palpably absurd. This time they have sent the wrong man to the insane asylum, their stronghold, noiselessly to let disappear an able opponent whose sound radicalism appeared dangerous to their over-foul system to rule the people, faithfully held there in their interest fifty months by that foul-minded physician, Dr. George F. Powell, acting as their abettor and their servitor. If the constitution of the United States is not a farce, they will have time and leisure in the penitentiary at Leavenworth to reform and to learn that if their brains could not control the situation *forever*, they had no right to control it.

Job's troubles as referred to in the Old Book, are said to be unparalleled, and yet he was grateful. Property gone, children gone, health gone, and yet he recounts God's golden blessings to him.

If that good old man still lived, I should go to him and say: "How are you, Job? I come to console you in your misery. You have all reasons to recount God's golden blessings, because you enjoy your personal liberty and you are not divorced from your wife. Look at me, my misery is deeper than yours; my health is gone, my wife is gone, my children are gone, my property is gone, all in the blessed name of the State of Texas. I was held fifty months in the closest confinement in a punishing ward where misery prevails, as a State prisoner in the so-called Old Reliable Bughouse at Terrell, and my experience is

that it is a living death, a morass of crime, a morass of misery, a place of concealment of sane men in the interest of others, under the false pretense to be of unsound mind; a murder factory, precisely a human shambles, a banishment with imprisonment for punishment; a pitiful travesty of what the word *charity* stands for, a libel on law, a sickening horror and an eyeless shame. The whole truth will never be known unless the dead could speak—the dead—when they are too naked to be ashamed. The hellish inner workings of this *institution of charity*, horrible and damnable as they are, they are cold-blooded murder, most foul, strange and unnatural. Murder or the procuring of murder is no dangerous occupation at the insane asylum at Terrell. The whole management is wrong from the bottom up, an organized injustice.

“Job! I regret that I cannot agree with you upon your blissful conception of the idea ‘God.’ I considerably esteem your conviction and do not disturb your prayer. You are an old man, the hand of your life’s clock is rapidly approaching midnight. The veil will be rent in twain soon, whereupon your tired, worn-out body will be laid to everlasting rest under the earth. Grass heals over the scar which men’s descent into the bosom of the earth has made in digging your grave, and the carpet of the Infant becomes the blanket of the Dead. Grass is the forgiveness of Nature, her eternal benediction that softens the rude outline of the world by its homely hue. Your disembodied spirit is gathered to that of your fathers. Faith and hope teach you to believe that with your death the imperfection of your life will be adjusted by divine wisdom and your immortal soul, freed from its earthly tenement, will be ushered into another world, destined there to develop and acquire capabilities

for culture, refinement and endowment as boundless as they are in duration eternal. Stick to that belief, Job, if it makes you happy. I soberly remain upon earth. Reason teaches me that there is no world hereafter. With death we refund to the household of nature what nature loaned us during our life. *With death follows the dissolution of the body, and the preservation of the soul, as an immortality, consists in the survival of the ideas and aspirations which are the quintessence of our very soul. Call it mankind's ideas, or soul of the universe, it is just the same. The center of the universe lies in our mind. To learn its intricacies is our endeavor—that is the only true immortality and not merely a fiction.* Virtually we survive in our children. Our immortality rests upon them after Nature's law of the survival of the fittest. Every soul proceeds directly from, and is in union with, the Universal Mind, and the human parents, as physical forms, are simply the media through which the Universal Spirit comes forth to concrete manifestation.

“All doctrines of immortality taught in allegory or symbol are makeshifts to express for the common people this grandest of all religious truths. It is undeniably sound, untrained and undisciplined in philosophical thought. The contrast of good and evil are realities of our life, and therefore the idea of God and Satan stands for actual facts. But—*Satan has no horns and hoofs, he is a real presence in the life of man which has to be reckoned with during that life—not thereafter.* Whatever that shameless impostor and harlequin of the pulpit, Billy Sunday, says that a hell exists hereafter, do not believe him, Job, it is a stinking lie—Gehennah or Hell is here! After the reprehensible and contemptible painting of the place of sorrow that Billy Sunday gives in his sermons he seems to me to be his Satanic Majesty himself

who well knows the miserable condition of his house. His whole scheme, with the tacit consent of the church collectively spoken, is an enormous fraud invented with perfidious intent to abuse the credulity of the people to get their money by this legal thievery.

All religious doctrines are to the effect *that eternal life would come after death*. These theories ignore the meaning of eternity at the same time that they teach it. *A postponed eternity is no eternity at all*. The only thing which ever begins is not creation, but a human being's conception of it. Life is a basic principle of being which can humanly be improved by eliminating its destructive diseases.—There is but one temple in the universe, that is the human body of man, whose mind is the image of God, as partaker of the infinite and eternal energy from which all things proceed. No amount of false conception can blot out this identity! There is no national or individual favoritism; it is there in the poor, the repulsive, and the depraved, no matter what mere outward appearances may seem to indicate to the contrary; these are but manifestations of human imperfection due to ignorance and lack of spiritual attainment.

“I have a deep reverence for the manifestation of Nature in created things that makes me indescribably happy. The chief effort of mankind must be to purify our idea of God, that means the good principle in the world, that it may be greater, sublimer and more awe inspiring to future generations—the wisdom of life based on experiences, experiments and observations. You see, Job, I reckon in my misery upon the high ideals of mankind—and the people of Denison and Sherman are good to me, after my release from the madhouse; they always sympathize with “a harmless half-wit”—But, Job, where there is no justice, there is no freedom; justice and free-

dom are synonyms. In a country where there is no justice there is no peace, no happiness, no prosperity and no patriotism. Lacking the very foundation for a healthy development, each one of them is inconsistent with the loss of self-respect and the abandonment of principles."

Laws are transmitted, as one sees,
Just like inherited disease;
Still handed down from race to race,
They noiseless glide from place to place.
And reason is turned to nonsense; worse—
They make beneficence a curse!
Ah, me, that I'm a grandson, I,
As long as I'm alive, shall cry—

*but of the right that has been born with us, of that, alas,
has never been the question!*

Goethe's Faust.

IV.

Keep on with your weary battle
Against triumphant might.
No question has ever been settled
That has not been settled right.

I place before the public in writing the realities of the conditions in our courthouse as they actually are, which enable me to tell the story truthfully. The element of rottenness in our judiciary and legislatures that has been present in the United States from its start, a subject with which I shall deal in another article, is so serious that by that past alone the community should be shocked with indignation in a degree seldom witnessed.

This is a personal note, but the misadministration of justice in the United States in general, and in the Grayson County Court in particular, is a well known fact—the abuses, the degeneracy, the paralysis, and the petrifaction of a system of administering the law of the country that is morally wrong and criminal in its fruit, representing the crime of high treason against our constitution.

The responsibility for these deplorable conditions rests wholly where the power is reposed, that is, on the people. The public mind should recognize that in the free expression of public opinion, the people exercise their right and execute a might of the utmost importance to protect their rights; *in publicly declaring the willful actions of the lawless elements on bench and bar criminal and offensive, and bringing the offenders to justice.*

A man's reputation is what people believe him to be;

but his character is what he really is. Character endures to eternity, but reputation may pass away in one hour, for sooner or later the public discovers the true character of the man.

As a cure for crimes the rope and the electric chair have their unpleasant features, but there is an advantage in the fact that they really do cure. The mentioned method of punishing those who willfully and persistently disregard their oath of office and permit their personal feelings, or other selfish considerations, to intervene between the breaking of the law and the punishment of the law breaker, should be an ever ready remedy, instead of the preference to adopt an illegal punishment of the culprit before the tribunal of an infuriated populace, that undoubtedly acts wrongfully. This fact cannot be denied by any person desirous to maintain the character for sanity, so fully has the fact been established. The civic disease of maladministration of the law cannot be cured by hiding it—there is no secret remedy! Light is the most skillful doctor, publicity is the best policeman. Show the facts, produce the proofs, be plain and leave the rest to others. The problem of a betterment of the scandalous conditions on bench and bar is obvious and serious, the solution urgent and necessary!

We Americans lack broad, tolerant, humanitarian views. No person is permitted to violate justice from any point of view, because *right must prevail infallibly*. We must dissociate from all other considerations, and decide it as a personal duty, under no circumstances further to allow those criminals who willfully bend the right to remain on bench and bar. We must express our will so plainly, in a way so positive, that will make the repetition of such lawless acts of the legal profession, if not impossible, at least a dangerous thing to him who has the

impudence to try it. *No justice with mercy to a faithless lawyer, never!* He has no right to ask for it, for he must know that its abstract meaning is in contradiction with the strict construction of the law, giving its application from reason to nature liberally construed. Their rascality must be fought with tooth and nail, radically to die out by a more mature fear of the law on their part. We must not stifle our conscience by indulgence. On the contrary, as they are intelligent men, know the law, swear to represent the law faithfully and then willfully and criminally violate it brazenly, such consummate scoundrels should be hung when the law has a sufficient following to give it an air of respectability.

It is my conviction that a man with criminal instincts only needs to turn lawyer in the United States to make an "honest" living. In this occupation he can indulge his perversity to the extent of any crime on our statute book without fear of prosecution. The "inner ethics" of the foul combination of church and legal profession will secure his immunity. Some drastic examples are those notorious fix-it-specialists, "the biggest and smartest lawyers of North Texas," Hamp P. Abney and Hassel, of Sherman; the type of legal talent that I believe Burns had in mind and so significantly expressed in the sentence, "Hellhounds of lawyers that prowl around the kennels of justice."

Disbarment from holding legal office is the only remedy, in subtle tribute to our constitution. The lack of morality on bench and bar compiled in my articles is a glaring instance of the maladministration of justice in our Courts. There are moral as well as physical assassinations; a man responsible for a moral assassination is just as guilty as a man that is responsible for a physical assassination. I charge the lawless element on bench, bar

and legislature to be professional assassins of public morals. The very essence of their discontent with my conviction is an admirable catholicity of spirit on their part, but a lack of honor, *i.e.*, the intent to disclaim each lurking frailty and guard the way of life from all offenses suffered or done.

I have aroused the antagonism of the lawless element of Grayson County by insisting on the enforcement of law and have not gotten discouraged because they laughed at me, ridiculed me, and overpowered me when I was trying to do right. My life conviction is that the greatest liberty is justice, that divine necessity inherent in the quality of a pure soul, that forbids it to go wrong. Our judicial power is created to suppress and remove present evils, whereby we are preserved from injuries in our personal estates. From this state of affairs alone the commonwealth derives peace, order and safety and *where this state of civilization is willfully and criminally interrupted by lawless men on bench and bar, confusion and grave danger are ever ready to overwhelm all.*

When I undertake to render an important service to the public in my endeavor to preserve the people's institutions from whimsical and perverse disturbance, the community cannot escape the responsibility of being alert and dutiful as the creating, directing and executing sovereign.

In disbaring these professional law breakers I submit that the facts stated are sufficiently serious in character and are so violative of the law of the State and the rules of fitness for, and conduct in, legal office that the public interest demands their removal from bench and bar forever in the United States, for systematized, willful, and corrupt conduct in office, high crimes and misdemeanor; honor is a thing that is only in their treasure of

language, but does not exist as conception in their brains. As corrupt practices of lawyers are made punishable under the law as a felony, such practices forbid them retaining office.

V.

That which you did inherit from your sires,
In order to possess it, must be won.

Goethe.

Qualification serves the purpose of utility; accomplishment serves to adorn; by the first we are made useful, by the latter agreeable.

I consider it my privilege to be permitted to lay before my fellow citizens their cause and my own and several things to which the inhabitants of the country should give their most careful and deliberate consideration. The creation of the United States in State form was a social event of the first rank, *i.e.*, the declaration of the independence from English rule and the ringing of the Liberty Bell at Philadelphia, the fourth of July, 1776, proclaiming liberty throughout all the land, upon all the inhabitants thereof. When the news of that deed reached the Old World, the English crown was disappointed, but the other countries in due cognizance of its importance, applauded the deed warmly. They were surprised that the new revelation to mankind, the brilliant star of justice, *i.e.*, liberty, did rise in the West, in contradiction to the old notion that made stars of revelation rise in the East. Frederick the Great, King of Prussia, the Philosopher upon a throne, sent George Washington, the first President of the new State, a precious sword, as the visible sign of his personal admiration for George Washington and his very great respect for the deed itself. This sword indicates that

Against oppression, chain and cord
Thy people stand a living wall.
Now fight for peace's sake with thy sword,
For if thou fail, a world shall fall.

In the enthusiasm of their achievement, the people of the United States established the Statue of Liberty in the Bay of New York, for the purpose to greet from afar with heartfelt sincerity the voyagers coming to their shore from the three corners of the globe on the back of Father Ocean. This statue was built of granite to make it more endurable than bronze. On top of this monument is placed a womanly figure, representing the Goddess of Liberty, who balances on the hand of her outstretched right arm a plate, from whose surface rises tongues of flame, indicating to heaven the purity, the honor, the dignity, the strength, and the will of the nation, faithfully to carry out its promise to be the light that leads the world in doing justice to every individual that comes as guest to its hospitable shores.

On this fourth of July, 1776, at Philadelphia, while the liberty bell proclaimed justice throughout all the land, upon all the inhabitants thereof, there met accidentally two men. Standing under the shade of a large oak tree, they looked with disappointment upon the jubilant crowd, drunken with enthusiasm at its accomplishment. The one was a tall man, well fed, with sharp cut mouth, pale faced and short cut hair. He was a preacher by profession. The other was a little man with cunning eyes, set a little too narrow in his face, making his glances sharp, giving a certain warning to him who looked into them. He was poorly clad and poorly fed, a so-called one-horse lawyer. They paid no attention to one another. The preacher with an ironical, bitter smile upon his thin lips,

murmured in Latin, "Populus vult decipi" (the people will be deceived). Whereupon the little man, sharply turning around to the preacher, said, "Ergo decipiatur" (therefore it is deceived), "I can fix it that it is a success!" The tall man without any motion closed his right eye and with his left eye looking over the bridge of his nose down to the little one, replied, questioningly, "In puncto principii do ut des?" (after the principle, "you help me and I'll help you.") Thereupon the little man eagerly answered, "Certe, posito, manus manum lavat" (correctly supposed,—"one hand washes the other"). After this they shook hands with one another, thus signing the contract. This story, of course, is a fiction. I am its author.

On the 29th of January, 1911, in the Philadelphia Hall at Washington were assembled about two thousand men, listening to a preacher, who worldly said, "The church does not recognize and never has recognized the government of the United States, pretending it cannot perform the proper function of a government. The church therefore advocates, and will substitute, the government of the church for the government of the people. You are cowards and ingrates to your forefathers not to curb the ambition of the church, but to allow that from selfish aims, for greed and power, she interferes with your constitution, retaining from you the blessings that rightly you should enjoy, according to this sacred document." The name of this preacher was Cowley. He was an apostate from the church, that is, a man who has forsaken the faith and the principle of a party to which he before adhered—*and therefore he spoke the truth!*

On the 29th of January, 1912, at eleven-thirty a. m., I passed the Main Street of Denison. In passing the front of the house where the lawyer, N. H. L. Decker, has

his office for over thirty years, Decker, a tolerably honest lawyer, called on me. He said, "Dignowity, I must see you." I stopped and replied questioningly, "At what time?" He answered, "You come at twelve o'clock to the Courtroom of the Justice of the Peace, Geo. French." Punctually at twelve o'clock I was there, and found the building empty of a living soul. Decker came. We had the following conversation. Rubbing his hands joyfully, he said, "Dignowity, I am your best friend. I know you have a heart like a bushel measure, and some sense, but for goodness' sake quit going to the Sherman Courthouse." I answered, "I have to *save* justified interests and the Courthouse is there for the purpose to adjudicate them." He: "I know, I know, *we* have mistreated you, *we* will furnish you our best lawyer, an honest man, he shall investigate your claims and you shall receive everything that is coming to you. Besides, *we will give you so much money that you can live anywhere with your large family, but you must withdraw your suits or leave Texas.* Raise your grapes in the Ozark Mountains, in California, or for my sake in the New Guinea Isles. You cannot stay here." I: "I have the same right to stay in Texas that you have, but state, what do you mean by *WE?*" I had expected that his answer would be diplomatic, evasive and non-committal. To my great surprise, N. H. L. Decker cast aside all finesse of diplomacy, and met my question with a direct and clear answer. He said, "You know it." I replied, "Of course I do." He: "*We know perfectly that you do not fight your causes in court, you fight our system, but let me tell you, sir, our system to rule the people (by oppression, by denying justice in delaying justice and by promoting injustice) has worked satisfactorily for us for over a hundred years (exactly one hundred and forty years). We shall not allow a*

change. You have too trusting a disposition—you will bear the consequences.” I: “Keep your money, Nat. I prefer to take the consequences, but as you said you are my best friend, I give you the kind warning, stay nicely in the background, behind the trunk of a tree, otherwise if you come in the foreground, I shoot you.” We both laughed heartily, shook hands and departed as friends. Eight days later I was hounded, arrested without a warrant, put in prison, left four days without food, was tried for insanity and was sent to the madhouse, under the false pretence to have been *non compos mentis* thirty years ago in Germany, because of my opposition to this strong government, a cruel and unusual punishment for my audacity to defend our rights against the robbers on bench and bar in America.

I avail myself of this opportunity to congratulate the rotten judiciary of the Grayson County Court upon having in its diplomatic service a representative of such eminent fitness and so agreeable a personage as the Honorable N. H. L. Decker. After my return from the madhouse fifty-two months after that interview had taken place, I saw Mr. Decker again and found that he had lost none of his old amiability—but for a diplomatist he was admirably frank! I therefore am indebted to him for many pleasant suggestions.

The ability of the church to grow freely and rapidly in the United States belongs to things American; it does not belong in the same sense to things in other countries, for instance in France and Germany. In those countries the power of the church is naught. To be allowed to vegetate at all the church has been forced to make rational compromises. The countries mentioned recognize a religion which professes no religious doctrine that is inconsistent with the truth of philosophy. Such a rejec-

tion of dogma does not in any way tend to the subversion of morals. On the contrary, it indicates hunger for righteousness to realize in actions what is ideally right and just in human nature, resting on the best impulses of mankind. He who himself is law, no law does need; offends no law, and is a king indeed.

Why is the victory of philosophy over the dogma of the church so slow? The deepest thinker and solver of the question of "the why of the thing" that mankind has yet produced, is the German philosopher, Immanuel Kant. No man can understand philosophy who has not earnestly studied his *parerga* and *prolegomena* (that is, his introductory remarks to the system of critical philosophy) written in that heavy, circumscribing, juristical style of his time, demanding of the reader a deep study to perceive it, and seeming to be a foreign language for his countrymen.

This helps to explain how slow the truth gets to be the property of the people in general; that truth that leads them to all verity, and what the future is, does tell. A philosophical task full of reason as an egg is full of meat. The philosophy of brain activity, from the standpoint of evolution as well as of comparative anatomy, teaches the immortality of our race and its ideals by the exaction of physical love. Dogma is untenable under the strain of scientific criticism, when in contradiction of eternal truths that can be proven by science and are verifiable in our daily life by experience. It represents the religion of the future. Religion, in order to be stable and vital, must be able to stand the test of scientific criticism. That religion alone fulfills all demands which contains no presumptions incongruous with science and is warranted by the verified truths of science. Our ideas of God, soul, and immortality must be tenable before the

tribunal of science—all other doctrines are makeshifts to express in symbol or allegory this real truth, veiled and misleading to the people. A definite world conception underlies all our intellectual life. It is not dogma but religion; it is not creed, but faith; it is not agnosticism (symbol), but positivism (reality); it is not mysticism (the knowledge of God and spiritual things unattainable by the natural intellect), but clear thought, that should underlie. Seek truth in simplicity, *i.e.*, in purity of heart, and you need not pass out of the body to witness the divine presence; you will understand the prophets and the gospel aright. Perceive that God has left Himself nowhere without a witness, and you will feel that you fare well in this world—and in the next, if you believe in it, also.

So it comes about that Theodore Roosevelt in an address before the American Historical Association, once gave testimony that it is to Goethe, not to Kant, to Browning, not to Spencer, that *he* gives the palm as philosophers, because his favorites use a popular form of expression and therefore, so Roosevelt concludes, they were able to make their thoughts a popular possession and hence were a social force. Mr. Roosevelt admits that he has a profound admiration for the specialist of abstract thought, but confesses to have real respect for the master of synthesis, the wielder of an effective, readable, colorful style (a method that draws a *general* conclusion from *particular* observation, but abstains from analyses). *Degustibus non est disputandum* (there is no disputing about tastes).

The ideality of Christianity is justified by the universal longing for peace and happiness that is implanted in the human soul. It glorifies truth in exalted human ideas, being not a search after truth, but a pacification

of troubled minds, in a certain very human and beautiful sense, exemplified especially in the Catholic Church. The thirst to confess and to confide with delicate timidity of the soul seeking confession, is a universal impulse of the troubled heart that its vitality is simply natural, otherwise despondency must follow if relief is denied it. The reasoning faculty does not make that difference, it thinks coldly, clearly, consecutively and logically, representing the active functions of racial progress. All systems of philosophy agree that an effect could not exist without a cause, which involves the primary fact that intelligence exists, for the reason that nothing can be accomplished without intelligence. It is self-evident also, that our capacity to think is not a personal thing. Every human being possesses it more or less, and even the higher orders of animals have a measure of it. Yet intelligence never belonged exclusively to one man or to one race, for the history of humanity shows that intelligence is a universal heritage.

The existence of the universe involves the existence of a cause which can be conceived as "intelligence." A constant, universal intelligence is the force that creates, governs and preserves the universe, as Providence means nothing but the logical, consistent and eternal harmonious process of the elements that constitute the universe. To most persons goes this constant universal intelligence under the appellation of God. It should not be hard to conceive that God, "The Creator of all things," is primary intelligence." Or say, "Mind." It is just the same, for mind is the driving force of the laws of Nature. The poet expressed it correctly who said, "All are but parts of one stupendous whole, whose body Nature is, and God the soul"—upholding the delicate nexus which unites body and mind in inseparable

union. The one and only cause of all power is mind, the first great cause whose stability of immutable law man's intellect is eager to demonstrate through science, in accordance with his recognition of the unity of power of which her phenomena are the diversified manifestation. "Divine intelligence" is conceivable only as "spirit." It is inconceivable therefore that divine intelligence could do anything that needs to be done on earth, and consequently not conceivable that the divine influence of a sacred shrine can heal an ill person as so unsurpassed in simplicity of language with heart-rending faith expressed in the world renowned poem of Heinrich Heine, "The Pilgrimage to Kevlaar." The fact cannot be denied that ill persons have been cured by heartfelt praying to sacred relics, performed with unfaltering faith in their healing power, but the fact also is, that if a given picture, or a mental conception gets entire possession of the mind, as consciousness, then there will follow a corresponding activity within the physical organism after the law, that every part of the body sympathizes with the mind for whatever affects the mind the body is affected in proportion. Every man knows by experience that the exercise of agreeable sensations and ideas is highly salutary on the general health and circulation of the individual, while painful emotions destroy the physiological poise and harmony, actually poisoning the blood and secretions as effectually as the absorption of a contagious disease or medical agents.

Granted that the body is exposed and influenced from external sources, the mind acts as clearly and distinctly on the body as either chemical, mechanical or vital agency, because mind is the only power that creates and manages all things. Physical suffering does not exist, it is always psychic. We suffer in the degree of our

perceptivity, our consciousness, as every natural action in the body is directed and influenced by the prevailing state of the mind at the time. The effect of a narcotic, that suspends consciousness, is proof of it. Selfishness, hatred, fear, grief, worry, are emotions that harmfully affect the functions of the body, while other sensations as unselfishness, love, courage, joy, confidence, hope, sustain health in a pleasing manner. As their characters vary the influence of the emotions upon the body will be modified, with the result, that one state of mind is capable of producing a disease, another state of mind of effecting a cure as in numerous cases is shown by Eli Beers, the author of "Mind as a Cause and Cure of Disease."

In the healing related to faith and expectation one can easily conceive the marvelous effect, which confidence and imagination can produce. The cures attributed to sacred relics are the results of this confident imagination. Impostors as philosophers alike, know that if any other skeleton or garment were substituted for the bones or the clothes of the saint, the patient would not less be restored to health, if he believes to approach the true relics. Faith and expectation work such miracles of healing by the evidence that they bring into efficient operation every characteristic of mind through which healing takes place in creating strong impression, mental energy and strength of will, which work wonders in retaining abnormal muscular activity and in expelling morbid or diseased conditions from the physical organism, while at the same time the attention is centered on the part affected.

Strong impression, mental energy and strength of will, are effects and dependent upon emotions for their manifestation. In these emotions resides the healing power of the mind, and as much as faith surpasses by far all

other agents in arousing sensations, it greatly excells them all in its power to heal. A harmless medicine could produce the same wonderful cure as a sacred shrine, with its contents, provided it induces in the patient a mental state promotive to this end, even if it did not contain an iota of healing virtue.

Faith and expectation on the part of the patient is the active factor in effecting a cure. This confidence is a kind of courage, a most desirable quality of mind and very essential to the promotion of health. Christ, modestly and with mildness, reproved the courageous cripple whom he had cured in saying, "*It is thy faith, that has helped thee.*"

The first great cause must be "self existent" and therefore "eternal." Disease (bodily harm) or sin (spiritual harm), can never have anything to do with a good cause, because they are destructive; an eternity cannot include that which is destructive or destructible. Within the royal jurisdiction of eternity there cannot be a single destructive element, therefore sin and disease, which are both destructive, cannot exist there. To heal diseases is a most intelligent act of a physician well-trained in his profession. To assume that a quack and charlatan of a preacher can accomplish this task to cure spiritual harm in all its aspects, is not only unreasonable but a very dangerous thing for the patient.

Christ taught that the kingdom must be found within the man; consequently it must be "a state of mentality." The Jewish word "Immanuel," means "God with us," *nomen est omen* (name is sign). Immanuel Kant proved the universality of the truth and fulfilled the prophecy "You shall know the truth and the truth shall make you free." Under the "Redeemer," several times referred to in the Bible, is indisputably understood the "Mind,"

for the Bible says "*I know* that my Redeemer lives." By the perception that this impersonal, invisible Redeemer, the power of spirit, shall prevail over all and final efforts of evil in one's consciousness that arise of necessity from human imperfection and limitation the book of Job was written by the Sumerian race, many thousand years before Christ was born. According to the historical records of that race, God Nitud cursed mankind six thousand years before Christ: "That no relief of sorrow shall man know till his death." Immanuel Kant was the tool that destiny provided to relieve mankind from that terrible curse in taking away from mankind its fear of the hereafter. . . . *and fear is the only thing that is the matter with anybody's brain!* Forget death and there must be little or no reliance on a religious dogma. There is no other name given among men whereby we could be saved, but by the "*right way of thinking.*" And, therefore, certainly not, *believing in matters that mean pure spiritual understanding.*

As long as man fears disease he cannot be entirely happy. The mental atmosphere of fear is inimical to all mental and physical health, i. e., a harmonious adjustment of organs. Doctors know and often find that a very harmless germ and much fear on the part of the patient infected with it, produces fatal results; while a comparative state of fearlessness with the presence of so-called deadly germs, gives the physician, who has to deal with them professionally, near immunity, offering him a fair chance not to be infected with them. Heaven is a word which like the word God, has no value at all, if it is associated with absence of health. Heaven unquestionably includes and requires health. Health not only surpasses all other possessions, but it is the foundation of them all, the *sine qua non* of material and spiritual good. . . . but

the American church falsely and fraudulently promulgates the theory that the way to heaven is through disease, death and hell, where the fact is, that heaven is attained just in the proportion that disease, death and fear cease. Heaven cannot mean more than an eternal existence with perfect happiness. This implies uninterrupted life to enjoy it. We are not only alive but we want to live. Practically all of us would be willing to live forever, if we could only be assured to be happy forever. That this is not the case Nature takes care of it. So common is the instinct, or the desire to live, that it is expressed axiomatically in the current maxim: Self-preservation is the first law of nature. The American Protestant Church has so generally perceived that universal desire to live that in the comparatively short time of a nation's life of one hundred and forty years, she gathered the fabulous riches of six thousand million dollars worth of property from the people of the United States for political purposes, following therein the medieval theology that a person was not properly prepared for heaven unless he was thoroughly afraid of hell; notwithstanding that the Bible says, "Fear is torment." The Bible did not know why fear is torment, but our learned physicians well know that fear deteriorates and destroys brain cells, inflicting defective thought procedure upon the individual afflicted therewith. Health and fear are opposites, the one is a legitimate and meritable incident of heaven, the other has no place therein. The only thing that lives forever is "Mind." Take away thought, or consciousness, and matter does neither think nor live. In this, Mark Twain was right, in pretending that the riskiest thing a man can do is, to go to bed, to sleep, so at least was his contention—and to sleep is to die, the two conditions being alike. The Jewish morning

prayer is: *I thank you God for giving back my soul! i. e.* consciousness. We are conscious of nothing but our sensation. To the senses suspended animation is suspended consciousness. To the intellect suspended consciousness touches near upon trance during sleep.

Thoughts alone constitute education, for the reason that thoughts and words are not contraband. Man needs only to make them his own and they are his property, no matter who the teacher was that taught him, supposing that the thoughts are well perceived; *what is not thoroughly understood is not possessed.* A dutiful student acquires knowledge by learning and memorizing his subjects with earnestness, till he is sure that it is well engraved into his cortex, the seat of memory. He only needs, when once this engraving is done right, to open the vault in his brain where it is stored away, and without any difficulty to the owner of the brain it records its contents with the accuracy of a phonographic roll of Thomas Edison. On this principle is founded our educational system and therewith our racial progress and evolution. Self-evidently this perfectness requires training, but once acquired, it acts infallibly, so infallibly that, supposing it should fail at the moment, the owner only needs to give the command of his want and he may go quietly to the performance of his daily work. Quite without his doing, suddenly the electric circuit is closed and the record, true to the single word, drops over the step of his consciousness. To explain this phenomenon anatomically would lead me over the frame of my subject; it is enough to say it is there and a cause to admire the marvelous construction of human brain, forming the unsurmountable barrier that divides the animal kingdom from mankind. The German language, for instance, says, "Ein gelehrter," that means, a man who acquires

knowledge by being taught it. The English language is more precise; it says, "A learned man." That means, a man who acquired the knowledge by the process of learning it.

The abuse of the Protestant church in America in heaping wealth upon wealth for political purposes will eventually meet the fate of all heaps—to fall. All church meetings are a business scheme and have no other purpose, but to collect money from the members; and the preacher is candid enough to admit that his counsel to save their souls from hell-fire, that not exists, deserves as just a fee as the counsel of the lawyer on how to get a divorce. Satan, the faithful ally and mutual friend of the evangelists and revivalists of the Protestant church of the United States, like Mephisto in Goethe's "Faust," confesses (and he knows what he is talking about):—

The church has a stomach healthy,
Has eaten up whole lands as forfeit,
And never yet sustained a surfeit.
The church alone, without a question,
Has for ill-gotten goods the best digestion.

Christianity has transmitted the conception of justice in actions of love. Christian morality, therefore, is based on the law of love—is personal and social, and in its nature cannot be political. Therein the church fails. Her longing is to rule the people by the power of her money. The money that she collects is a fruit of labor. In the valuation of money and labor, labor is higher in value, but the laborer deserves the highest consideration. The church enjoys the privilege that her property, serving religious purposes, is free from assessment of taxes. By this fact the property of the church grows like an ava-

lanche of snow, going down a steep hill, increasing the power of the church for political intrigues rapidly. The expression "Religious purposes," is flexible and elastic from earth to the star Sirius, whose light rays need fourteen years to reach the earth. The time inevitable must come where the inhabitants of the United States must break the political influence of the church, by taking out of the hands of the church the administration of the money and administering it themselves. The right of the American people to revolt against the tyranny of the church and the legal profession is as inalienable as their right to breathe. *The church logically has no right to object to this action; we shall use her money for religious purposes only. The religion of our time is labor,* not in the abstract sense of usefulness, but in the sense of co-operation. *The invalid laborer is the saint of our time.* We shall use the funds of the church gathered from the people for the religious purpose to support the invalids of labor in the state, so that a sixty-year-old laborer needs not to sorrow, if the crust in his pantry does reach till tomorrow. The French nation did so as soon as the power of the church grew unendurable.

The dogma of Christ has a bloody history. In ignorance of its ethical truth its fanatic priests, believing to be consistent Christians have wrought more misery upon mankind in seventeen hundred years than reason could suggest in seventeen hundred thousand million years. They undoubtedly would use fire and cross with all the venom and force of the inquisition in our time, regardlessly to make proselytes, if the police only would allow them to employ such wicked means for the enlightenment of the people.

In the newer and the newest time the Protestant church of the United States eagerly follows up the mate-

realistic thought to gather riches for the purpose to gain with them political power and influence. Intellectual thought and idealism is left to the laity and I am glad to say that it gradually, but surely, begins to manifest itself. It has already attained wider recognition and a strength that promises to become a very potent influence for good and to carry everything before it in not too remote a time. As long as the majority of the people are too soft and delicate of brain, because of insufficient development of reason they will believe that a diabolic spirit finds expression through an all perfected being and will fill the churches. There is no hope that they will give up the doctrine of man's depravity, a very low opinion of self and others, so persistently taught by a faithless, greedy clericalism, that hitherto has failed to relieve suffering mankind and to help every struggling soul to a purer, nobler and more perfect life.

True Christianity not only requires intellectuality, but the highest morality and spirituality, understood as glory to God in Heaven, on Earth, peace and good will to man. If good deeds are the results of good thoughts, misery, suffering and injustice in our country must be the consequences of lack of thought. Just as no man is a great man unless he is a good man, so no thoughts are great thoughts that are not good thoughts!

Last, but not least: In our state there are living about four million souls. From this population are confined as insane in eleemosynary institutions about seven thousand five hundred persons, and about five hundred insanes are detained in jail. Fifteen per cent of these most unfortunate human beings are religiously crazy, that is, their mentality is unbalanced. The hunger of their souls for righteousness was not appeased with the wholesome food of the truth. False prophets of the truth, spiritual

charlatans, nourished their fear of the hereafter in a way that unbalanced them in the extreme on the spiritual side of their nature. Lost for this world, an enormous waste of human energy, they converse about devils and angels, suffering from that "fearsome torment" to which the Bible refers. *Something must be wrong; either the dogma is wrong or its teaching is wrong, to have that effect.* The persons afflicted thus are incurable. What profiteth a man that he gains the reputation to be a church member yet lose his health? Read, learn, mark, think it over, and digest what a howling the preachers would make, fully justified thereto, if the habitual excessive use of Barley Corn should cause such a staggering loss of human lives to the amount of twelve hundred men in our state. *They are mouse still on this subject!* The percentage of those dangerously afflicted mentally caused by the excessive habitual use of alcoholic drinks in our insane asylum is 0.35% of the insane, of which 65% are curable; a ridiculously low figure of loss of human lives caused by the abuse of alcohol as compared with the tremendous loss that the false teaching of dogma creates to our community.

To my surprise, in comparing statistics, I find that the percentage of insanity caused by syphilis is only a fraction lower than that caused by the teaching of dogma. There is no cure for this mental disease, if its physical cure is neglected while it is in its first stage of development. That syphilis is a social evil of the worst, the greatest danger to our race, no reflective man can or will deny. The human being that suffers mentally from it, suffers so horribly that the real suffering must be indescribable. Besides destroying promising young life, the slow, creeping progress of that terrible mental disease must be an unspeakable condition of horror, a state of

mundane hell to the person afflicted with it. If I were a physician I should provide a medicine that would have the soothing effect to remove all anguish of the soul and all physical pain from that sort of patients radically and forever, for humanity's sake, and conscience would not bite me from the standpoint that the real efficiency of a physician can only be secured when based on *service to mankind*—love!

The sum of all virtues is social justice to the individual, it is the only principle of human association, that is practical! What does the government of the state of Texas do to lessen the above mentioned evils? Nothing! absolutely nothing!! As this fact is true, is not the bearing of the government indefensible from every view of law, justice and popular rights? Is its criminal neglect not disreputable and wrongful before the moral sense of the community and its own conscience? Both diseases are not an individual, but a grave social affair, because both diseases are a public business from the view point that they are an alarming public calamity. Make war on those diseases, that cause more death and misery, so deep as only human misery can be to our nation, than all battles that we have ever fought. In these circumstances, is our government an efficient government? No, a thousand times, No!!! Its feebleness and incapability to rule is a diabolic crime on ourselves and our posterity!

What is our government for? Do we exist for the sake of a form of the government, or is our government, in all forms, simply an instrument by which we wish to serve the best public interests? Is it better for an individual than for the state to suffer wrong? The conscientious point of view would be, that it were much better for a state, that could not give an individual justice, to perish in the endeavor to do so, than for society to main-

tain the prestige of an institution *through a disregard for the right of one person!* If the honor of the state is questioned, all that we hold dear is questioned—and no exertion should be spared to set the state right, by the removal of such a national stain. To any man who believes with all his heart in this great democratic state, called Texas, such a condition of misadministration is intolerable! Because it is not a government by the people but a sham government, in which the will of the people is constantly defeated, and their rights are wilfully infringed.

There are no rights against the rights of the people, said Abraham Lincoln! Our legal profession and the church should perceive clearly and duly take to heart that truth!!!

VI.

The unrest of the American people moves as Nature moves, slowly, surely, irresistibly, forward! As we have not an iota of a fact that leads us to believe that nature intends to stop moving, so the American nation moves in a visible unrest, which promises to lead it to some better thing!

By nativity I am a German, by choice I am an American. We Americans of German extraction are in good faith Americans, and we give ample proof of that. *Coelum non animam mutant, qui trans mare currunt*, i. e. They, who come over the ocean, change the sky, but do not change their heart, or: The nature of man may change with a new environment, but his coin of realm has a fixed and dependable value. The first impression that we Germans received on coming over to America, after the creation of the German empire, was that the American people did not press us warmly to their loving hearts as promised. To the contrary, their bearing was haughty towards the new-comers, not to say suspicious. They considered us as a fertilizer of Kultur, a necessary evil, an organized, scientific and efficient force without restraint of morals. We have faithfully carried out our commission and fully met their requirements in slowly but surely pressing upon them our ideas and our ideals irresistibly as nature does, in accordance with their expectation, with the result that after its amalgamation with the American people the German element is an important factor in the

household of this nation, and must be reckoned with as such. Our president, Woodrow Wilson, knows it and so does Theodore Roosevelt!

The weakness and fault of the German character is in intimate connection with that which makes it, in its kind, so strong and important. The Germans, if put before a problem to solve, have the old, old habit to think it over, to smoke it over, and to drink it over. They open a new cask of wine as that, from which they had drunk before in such instances, expecting from its undiffused spirit, to receive the revelation requisite to overcome the difficulties by a greater activity of their teeming brains.

Our constitution claims to secure the sanest, the most just, the most humane, and the most democratic government in existence on the globe. If the American nation would acquire the old, old habit of the Germans and think it over, smoke it over, and drink it over, it would come to the conclusion that that pretence is a shameless lie, an enormous fraud, perpetrated upon the entire world! Under the wholesome influence of that conception the nation would gain the courage to plunge the Statue of Liberty, once erected in the Bay of New York, into the ocean, where it is the deepest, and before doing it, would scratch into its granite the words, "Our justice, i. e., liberty, is a confounded blunder!" Drunk with repugnance to itself, it would take a broom and sweep out all the trash in its own house before it presumed to have cause and justification to dictate rules of life to nations far above it. In this state of mind, perceiving its feebleness and incapability to perform the proper function of a government, the nation would be deeply ashamed over its brawling wherewith it thought to frighten its noble neighbor, who has an honest past and a brilliant future, fighting for his life.

We Americans are too sober and have too soft a brain to conceive that Nature is always being made. What seems to be an end is always a beginning, a divine eventfulness in the whole progress of evolution of mankind, therefore we do not know that we are one hundred and forty years behind the times; physically we have grown rapidly, but intellectually we are unable to answer the questions of life of the present time satisfactorily to ourselves, much less to our wise and prudent neighbors. We are too sober and our brains are too soft and we feel our want of nobility as we feel the grave reproach of a dastardly crime, therefore we are unable to be cheerful among ourselves because our actions do not give us satisfaction. What we miss is a contented spirit, a pure heart, a kind and loving disposition, a generous appreciation of the great merits of others, that is what makes us dissatisfied. We most heartily miss a modest opinion of self, humility and the right understanding of what the word charity really stands for! Only once every two centuries it happens that is born to a nation a broad-minded statesman of real greatness and pride, who acts nobly and unselfishly like George Washington. When, after our war of Independence with England, war broke out between England and France, that same France that had supported us in our struggle with England, George Washington declared the United States neutral. In dramatic manner he forbade by death penalty any exportation of arms and ammunition to the belligerents. From the fine point of national pride and codes of justice this great man conceived a fair neutrality and faithfully dealt with it. He did not foster in any way the political aims of one or the other of the belligerents by the sale of arms and ammunition as our present President, Woodrow Wilson, does, either in the interest of

the money-grabbing corporations that own ammunition and armor plants, *or of a tacit* alliance with the allies.

If Woodrow Wilson again publicly should give expression that he is imbued with the highest ideals and causes of humanity, in the face of the deplorable fact of fostering the sale of arms and ammunition to the belligerents, with the sickening horror of their effects, such boasting would indicate either a chronic absence of mind or a chronic blind shame on his part, and his proclamation would be taken as a personal note. In my opinion, *he has no right, from the high chair of the Presidency that he at present occupies*, in the name of the American nation, to define our neutrality as "strictest" (another neutrality does not exist), pretending that it rests upon the deep foundations of the highest ideals of humanity and justice, while the conducting of it under his leadership obviously is the essence of libel of humanity, abhorrent to its principles, a burning disgrace to the American nation, and a dastardly crime on mankind.

The Dallas Morning News, whose editor probably never smelled powder in a trench of the belligerents of the present war raging in Europe, thus saving his credit for rationality, takes another point of view from mine on the matter of the sale of arms and munitions to the amount of billions of dollars by the United States, in the face of its solemn declaration of strictest neutrality. He regards this conduct as moral action of the highest order, by which the United States, the only great nation still at peace, justly deserves and certainly gains the world's highest respect and admiration. He says: "The United States is disgraced abroad only by those who themselves discredit it, who because of party bitterness, or the desire to be witty at any cost, are cowardly enough to talk about a humiliation which exists only in their own minds.

The world respects the United States for doing what its people believe to be right, and few forms of disloyalty are more contemptible than the persistent attempts which a few hot-heads make to create a disgrace which does not exist."

Had the editor logically closed with, "Hurrah for Woodrow Wilson and our right to make money out of Europe's distress," he would indeed have been "witty at any cost." A hero in his own mind, he should go fighting in the German trenches to learn the horrifying effect of a dum-dum bullet of American make that hits his own anatomy. Assuredly this excellent opportunity for forming an opinion of substance and value would refine his judgment upon "doing what the people of the United States believe to be right." He would perceive that the principles of humanity, the deepest and most sublime reality, which are unchangeable and eternal, are right; and the following of greed after gold, that tends to destroy human lives and human welfare, creating death and indescribable human suffering and misery, is wrong—a bloody business that will be recorded in the history of this horrible war as an everlasting shame to the enlightened nation called the United States, worthy to be seriously rebuked and justly condemned. Accountable at the bar of public opinion for every act of his administration is Woodrow Wilson alone—*our neutrality* is not a badge of honor, but one of shame, publicly proclaimed as such by Theodore Roosevelt.

Before the criticising heart and brain of history, the world's Tribunal, we must appear as a nation to have been formed by the Creator in a mood of wrath, denying us all beauties except the beautiful voice of a bragging ass, unconscious that better hopes and better motives call us than those of the past—that gross social, political

and economic wrong and injustice, a hundred and forty years old, that prevails, from which we so deplorably suffer today.

The delicacy and dignity of a nation must lie in its heart; human relation is governed by it; it cannot be taught by a dancing master, its secretary of state, to-wit, for nothing would be in it. Predestination is a track on which our nation runs like an engine; if it runs off the track it inevitably must destroy itself; *on* the track it has the fullest freedom of motion. We must stand firmly for the protection of equal rights to all, regardless of what theoretical reforms may be advanced by politicians. The guaranteeing of the rights offered in the federal constitution must be recognized by the states forming the Union and rigorously upheld and protected by the central government against the slightest violation on their part, in order that each citizen may enjoy without hindrance, to the fullest, these granted rights. We must keep to the constitution as the highest thing. We cannot live for the moment only. We must be capable of sacrificing the enjoyment of the hour to the service of great conceptions, and not close our eyes complacently to the duties of the future, and to the pressing problem of national life that awaits solution—and a quick one!

The nation must be free from every influence of the church and the judiciary in politics. We cannot allow their most foul combination to rule the land in contradiction of our rights. We cannot allow that the dogma of the church should send thousands and thousands of men to the Insane Asylums. We must close her doors in one way or another, as a menace to public safety. This is, from my point of view, the only way to save human lives and homes from destruction and to raise

this nation from political disruption and feebleness to the forefront of other nations. We cannot allow the church, with her prohibition swindle, assisted therein by the legal profession, to impair the personal liberty of the individual citizen, to seize and destroy his property without indemnity, under the false pretense of social good, *just because it pleases her to do so*. Personal liberty is the most sacred guarantee of all guarantees of our constitution, without which all other guarantees are naught. *Every activity of the state must logically be beneficial and wise, to arouse, promote and purify the independence of free reasoning men, otherwise it acts destructively*. Personal liberty is the chief power of an honest mind. To impair this liberty by these unjust anarchical prohibition laws, we must then raise either hypocrites or cowards, because these laws are strictly against reason and equity, and therefore unworthy of a liberty loving people. Naked facts have for the modern man something very attractive!

I am for a good cause, supposing the good cause honestly pays for its right of way. The right way to acquire another man's property, legally to be entitled to dispose of the same after one's wishes, *is to buy the property, not to steal it*. Under the false pretense to pursue a good cause the prohibitionists have wilfully and maliciously destroyed thousands of legitimate businesses in the value of hundreds of millions of dollars' worth of property in the United States without paying one cent of indemnity to their victims, *an enormous wrong, a flagrant and gross violation of our constitution*. This crime was only possible because of the rottenness of our judiciary and legislatures in the states in their shameful servitude to the Protestant church to further her frivolous, distorted aims, a blasphemy of the dogma that she

teaches, caring not a bit if she causes heart-aches, sorrow and tears.

The Protestant church of the United States has conceived long ago that she can get her fill without the inconvenience of hunger and thirst after righteousness, a state of mind that the gentle Nazarene proclaimed as the only legal right and the sole justification to enjoy abundance here and hereafter. Christ has said, "I am the truth." If he lived today he would be compelled to charge the Protestant church of the United States guilty of moral corruption, a false pretense of divine worship, morally and legally not entitled to the name of a Christian church. The sun of truth that enlightens the world with its own light recognizes that the bearing of the Protestant church of the United States is a perfected divorce from Christ, a faithlessness that offends those who witness it.

Under the immoral influence of the rottenness of our judiciary and legislatures we do not seem willing to advance along the path of development of sound politics and creative culture that a free people should follow cheerfully. Our nation seems to have lost that ideal enthusiasm which constituted the greatness of its history, therefore it foolishly brawls about its greatness, but shirks the sacrifices it demands. The true sign of civilization is the frank recognition of brotherhood, irrespective of race and color. The love of ordered freedom, abhorrence of what is mean and cruel, and ceaseless devotion to the claims of the highest and purest justice in public life—only with these can we promote the welfare, the peace, and the happiness of our fellow-men. Only with these can we secure a joyful development of national life. *Not* to manifest these things in the ordinary course of life—in his home, in his business,

in his relation to and with the people among whom his daily work is performed—a citizen neither exhibits will nor virtue, neither courage nor constancy, neither courtesy nor kindness, neither hope nor faith nor love, but cowardice, selfishness, indifference and even contempt, unconscious that the individual can perform no nobler and more moral action than to pledge his life on moral convictions, and to devote his own existence to the good cause of all, *i. e.*, sincerest patriotism.

I claim the main business of the United States is to protect not only the nation's flag, but every legitimate right that an American citizen has, not only wherever he be abroad, but, first and foremost, in the state where he lives. The fair document of the Declaration of Independence from the English rule means nothing to us unless we append to it what we think our liberty consists of, and make it fit into our conditions, to be worthy of the good men who drew this great document. Every civilized government would justly be charged with impotence and incompetence, unable to perform its function properly, would it misconstrue right, liberty and justice, as we allow to be done in our United States a million times a day. Among all political abuses that our form of government has committed is its feebleness and incapability to uphold our constitution, the most contemptible because it is the sin against its very existence.

The first duty of a nation from the viewpoint of democracy and social justice is to defend the rights, lives and liberty of its citizens *from internal lawlessness committed by the states*. Our state form at the present time stands on the greatest issue of its history. Once we fought our greatest war, and the states which represented union and federation put an end once and

forever to the unlimited sovereignty of any individual state. In our civil war there was established the supremacy of the federal power *in national affairs* over the states. The next war will establish the unlimited power of the federal government over the so-called home politics in the states. War is a biological necessity of the first importance, a regulative element in the life of a nation, and as necessary for its sound development as the struggle of the elements in nature. I cannot find any other basis for peace in a nation but justice. Foster that which undermines this basis, and war must inevitably follow, as sure as the sun rises every morning in the east.

War is not the expression of a mere brutal, physical force without reason; it is *a might and will settlement* either between the people and their ruler, as revolution, or between spiritual collective personalities, called States or Nations. *This settlement of might and will power can only be achieved by physical force* for the purpose to show and to prove who of the contestants deserves the supremacy of dignity as a reward for the manifestation of the most potent sovereignty of spirit—*from the spirit springs the war, for the spirit is the war!* This perception of the essence of war is established by History and approved by Philosophy. As long as intelligence leads the human race in its evolution, as long must war in any form occur in the pursuit of *its* aim to nourish and strengthen intelligence to perform its function properly, the progress of the human race.

At present the states ruled by the legal profession (judiciary and legislatures) and the Protestant church do not govern at all. To uphold this lawless state of affairs in the states, the legal profession and the legislatures, for home consumption, make the false pretense

that a state cannot be made responsible for doing wrong; yet they go so far as to pretend that even a county cannot be called to account for violating our laws. The *state* is an association of individuals transacting business as a single person, and therefore is responsible for its acts. It is endowed with certain rights and curbed by limitations laid down by statutes. A *county* is an instrumentality of the government enacted by the state, and judicial in character, whose public policy must be strictly in accordance with the general principle of right and wrong that constitutes the law, *i. e., the rule of civic conduct of a person*. That the state should be anything more than an institution for the protection and the safeguarding of the happiness of individuals and be considered a spiritual collective personality, leading a life of its own and beyond the life of the individual, are thoughts utterly foreign to an American mind, absolutely outside of American philosophy, unconscious that the doctrine of an irresponsible state whose necessities are his laws, is essentially an anarchical doctrine, incompatible with the principles of democracy, *where these laws stand above its conscience, above its religion and above its honor!* Law ideally represents the true form of human relations and the only way of fulfilling them. We, the people, constitute the state; the state exists for our mutual advantage; we do not exist on its account. The fact is that every such corporate act proceeds from a human will, and individual conscience is responsible therefor. Consequently corporate wrongdoing is the wrongdoing of human principles, the wrongdoing of a soul. If the law is made to reach personal guilt, if it finds out and punishes *the guilty will from which the wrong proceeds, then corporations have a soul.*—I shall dispense with the soul of the State of Texas, for its

guilty will from which its wrong proceeded, as far as I am concerned, on the ground that states, as nations, are persons responsible for their acts. This fact is essential, not accidental but absolute, as philosophy expresses the idea.

Humanity involves the acquirement of morality; morality, once acquired by mankind, is permanent, resting on the deep foundation of justice. The fundamental rights of humanity cannot be abandoned in the Land of the Free and the Home of the Brave, that boasts to the whole world as marching at the front of humanity and civilization, guided therein by constitutions, doctrines of right, codes of justice and national aspiration.

My being sent to the Insane Asylum has been carried out with the most palpable violation of the dictates alike of right and of humanity in a manner that the federal government cannot but regard as wanton, without the slightest color of justification, because it must consider the sacred and indisputable rights of an American citizen to his personal liberty and the universally recognized dictates of humanity; thus it is forced to the conclusion that there is but one course it can pursue, and can have no choice but to give redress to my grievances in accordance with a just conception of the right of mankind, and it must take this view with the utmost solemnity and firmness. The bill of rights of state and national constitution provide that every person for an injury done him shall have the right and the remedy by due course of law, by trial and by jury, to fix and to determine the extent of the compensation which should be awarded him for the injuries he suffered. I shall insist upon it that the injuries I have suffered from the State of Texas are violative of the guaranteed rights, and abhorrent to the principles of humanity.

The Government of the United States cannot decline to call the State of Texas to strictest accountability for the willful violation, with malice aforethought and fraught of the essential rights of man, imposed on me. This great wrong done me must await vindication in the United States court in a suit for damages, with the expectation of a fair and impartial arbitration of my just claim, whatever viewpoint the legal profession of Texas insists upon to take as to the contrary. My statement embraces the points of law in pure and simple legal truism, and the points of fact in a clear and concise manner.

It is a false pretense of the legal profession in Texas, a fallacy of legal science verging on criminal misinterpretation, to proclaim that it is a general rule, and therefore a law by custom, where a governmental duty rests upon the State of Texas or on any of its instrumentalities, there is absolute immunity in respect to all acts and agencies. By such an inconsistent pretense, a perfected usurpation, the legal profession of Texas not only has forfeited every claim to be called democratic, but confesses lack of solid professional learning and a lamentable poverty of reasoning faculty carried into law practice to the great detriment of the country.

The question which it seems to me that most demands clarification is: Who executes our will laid down in rules and regulations given by both houses—our President or the Supreme Court of the United States? It would be a surprising circumstance that one citizen should allow partisan feeling or personal ambition to creep into the discussion of this fundamental and serious question, but sincerest patriotism. I feel it difficult indeed to approach this subject without deep emotion, as it should be the pride of the nation *always to employ her money*

to the highest purpose, not for abuses, and love the principles upon which the political life is founded. Our nation should be ready to fight any time for the vindication of her character and her honor, and earnestly stand for the integrity of her own convictions. She should firmly stand for the maintenance of our liberty, to develop our institutions without hindrance, as faithful keeper of our inheritance, our constitution. Fact is, we pretend to love that precious document very much and to be ever ready to defend it against every contingency. Facts generally speak for themselves, and are speaking louder than anybody who controverts them, supposing the moral force of righteousness and the hope and the liberty of the nation are behind them.

Our constitution reads: The judicial power of the United States consists of one Supreme Court *and* several inferior courts. The judges of all these courts shall receive for their services a compensation. All judges of the land therewith are rightly declared our servants, for whose services we pay. The only President who ever represented the nation without infringement was George Washington. *Under the second President of the United States, John Adams, our constitution was annulled.* If this is true, then from John Adams to Woodrow Wilson all our Presidents have been sham Presidents; in other words, the people have not been represented by their Presidents at all. Under John Adams, who was a lawyer himself, was developed the Supreme Court. There was given to the Supreme Court a power without parallel in the history of nations, making it the greatest and most majestic tribunal in the world. Chief Justice Marshall of this court at once abused its power in the interests of the legal profession, in establishing the principle that the Supreme

Court has the power to nullify and set aside any law passed by congress and senate, could even annul the signature of the President—*the most shameful betrayal of trust of public servants, the most scandalous fraud that one set of men has ever perpetrated on a nation!* Our constitution tells the highest and the lowest what he shall do and what he shall not do. The law-maker, the judge, shall not go beyond them. The executive shall do this and shall do it so, and shall not exceed. What we call freedom is the result of constitutional guarantee in the meaning: “You shall not transgress or violate the rights of others or exceed your power!—we hire servants, pay them well to interpret and uphold these fine constitutions zealously and effectively, and the first act they perform is, *they take the whole pie, run off with our church, and make themselves our masters.*”

Of these nine gentlemen who compose the Supreme Court of the United States, Allen Benson, the author of the pamphlet “The Usurped Power of the Courts,” says: “Not one of them is the President, not one of them is a member of Congress, not one of them was elected by the people, not one of them can be dismissed by the people. Yet a mere five of these nine men can, if they choose to do so (and they have frequently chosen to do so), undo the work of the President, the work of Congress, and set at nought the will of a nation of 101,000,000. They can tell the President, the Congress and the people that when they made a law they meant either more or less than they said. They can take out or put in, add or subtract. No power can stay their hands, because everything is below them and nothing is above them. Even the constitution of the United States is not above them. If it were above them, it

would constitute a barrier beyond which they could not go.”

So it comes about that Judge Hughes of the United States Supreme Court, racing for the next Presidency because of patriotism, as he says, gives up a higher position than we can offer him in electing him President. We should not accept a sacrifice that humiliates the offerer; we should be too proud to do so, from the viewpoint of self-respect and a little bit of sense of justice.

Soundly asleep for one hundred and thirty long years, we dreamed of enjoying the blessings of a wise constitution. Awakened to the reality, we find it was a beautiful dream, symbolizing an unfulfilled wish. We dreamed that dream day and night—the first, a fantasied wish, whose fulfillment is perfectly obvious; the latter, a rebus, an allegory, that has to be interpreted so we will know its meaning. Cravings and wishes of the human soul persist during the day; if intense enough, they disturb the soul in our sleep; we call imagination to help and attempt to still and satisfy our longing. That is the natural way of dream procedure. No wonder we find when we awake that our soul is very hungry!

Theodore Roosevelt in his campaign for re-election in 1912, as one of his planks, fought the supremacy of the legal profession. He won the votes of the land on this plank; but, as the legal profession feared that Roosevelt would be the Hercules who was capable of cleaning our Augean stable of maladministration of justice, they betrayed him, with the help of the church, and *Woodrow Wilson was elected President!* The church, as well as the legal profession, knew that they had nothing to fear from this politician. Woodrow Wilson undoubtedly possesses a master mind, but failed as professor of history to draw the right conclusions, inferences and de-

ductions from this great science, and therefore in the great world conflict that at present rages he failed in usefulness as President of the United States. His public speeches are gems of flowery oratory, but offer little substance. They assert that the American people enjoy justice and liberty as no other civilized nation on earth. His enthusiasm over the unselfishness and the excellence of our institutions is so fantastic as to lead him to say: "Our ideals about humanity [worthy of the great nation he represents] are so exorbitantly high that they cannot be seen and therefore cannot be perceived by other nations." I surmise that Woodrow Wilson writes the word "our" with a capital O, because not the American nation's perception about humanity, but His perception about it is so "exorbe," *i. e.*, outside our earth's orbit. A president of the United States of America should know that the inability to see something in a vacuum is the effect of the law of nature. Where he is kind enough to state that the world only comes to one's consciousness through its appearance, he, as a learned man, should perceive that a faint and imperfect representation of a comparative deficiency is faithfully expressed as a "swindle." A German state's attorney possibly would define Woodrow Wilson's "conduct" as: Eine hochfahrende irreführende Vorspiegelung falscher That-sachen unwürdig des Präsidenten einer grossen hochgeachteten Republic genannt die Vereinigten Staaten von Nord Amerika, *i. e.*, a regalistic and misleading misrepresentation of real facts unworthy of the president of a great, highly esteemed republic called the United States of North America.

President Woodrow Wilson is fifty-nine years old and is a shrewd politician. It cannot be assumed, at least not logically, that he does not know our conditions as

they in reality are, therefore his pretenses are conscious misstatements of the truth. The certainty of injustice in this country has been so great for one hundred and forty years that many of those who have profited by it regard even a hope of betterment as fantastic. No American really believes in just laws or has faith that they would be of any service to the people morally or materially, otherwise he would be accused of scholastic inexperience and sentimentality! Therefore I charge President Woodrow Wilson with gross insincerity to the American people and an undue affectation of services that he thinks he has performed as their President. History, the tribunal of the world, will adjust with divine wisdom the competency of his activity as President of the United States and put it justly according to its merits.

As candidate for the next presidency Mr. Woodrow Wilson was kind enough to solve the mystery about the highest ideals of humanity of the United States, "that after his opinions could not be understood and therefore could not be perceived by other nations." At Shadow Lawn he said: "We were born not to pile up material wealth, but to see that the spirit of mankind did not lose heart. We were born to prefer justice to power, humanity to any form of selfish achievement. We raised up, as we have raised up in effigy in the harbor of New York, an image of Liberty enlightening the world, showing a path of luminous light across the waters, which we said, if men would follow it, would lead them to a land of justice, to a land of brotherly love, to a land where men in co-operation believed in each other's rights, to a land where no man sought to be another man's master, but where all men were united together in a like comradeship and affection. *These are*

the ideals of America.” It is my conviction that an appeal to reason always reaches the people. Give the people the facts and they can be trusted to draw the right conclusion!

The Magna Charta, the Great Charter, provides, “No freeman shall be taken, or imprisoned, or disseized, or outlawed, or banished, or any ways destroyed, nor will we pass upon him, nor will we send upon unless by the *lawful* judgment of *his peers*, or the law of the land.” The ancient English inhibition against taking life, liberty or property was expressed with the words “due process of law.” Its meaning is that every citizen shall hold his life, liberty, property and immunities under the protection of general rules which govern society.

The third article of the United States constitution provides that the judicial power vested in the United States courts *shall extend* to cases in law and equity arising under said constitution, the laws of the United States, treaties made, and to controversies between a state and citizens of another state, etc. Article 11 of the United States constitution, adopted as an amendment, provides that the judicial power of the United States *shall not* be construed to *extend* to any suit in law or equity commenced or prosecuted against one state by citizens of another state or by citizens or subjects of any foreign state.

After this amendment was made there still was held up in the third article of our constitution the law authorizing suits to be filed in the United States court against any state by a citizen of that state. The courts of the state of Texas have from the beginning of its existence uniformly held that the courts have no authority to enforce claims against the government unless the institution of such action, or the recognition of such claims,

has been expressly sanctioned by law. And however clear the right may be, and with every force of reason, equity or justice may address itself to the moral sense of right, *it can be enforced against the government only by consent of the government* and in the manner the government may prescribe.

This holding of the courts of Texas as to the non-responsibility of the state, a collective person, defies not only the Great Charter, the Declaration of Independence, but also the Constitution of the United States. It grants, depending from its will, to sit in its own case, a fraudulent device to evade responsibility, an outspoken usurpation of power, that is, the government of Texas is a government indeed; it governs just as it pleases, excluding justice and generosity. It does so in the face of the fact that the unlimited sovereignty of a state in the Union has been settled once and forever by the civil war, *i. e.*, its sovereignty does not exist. It not only has been common to designate the Texas government democratic, but also its courts, legislature and the church pronounce it "the high tower of democracy in all the United States." In the true sense in which that term is properly used, as defying a government in which all its acts are performed by the people, it is about as far from it as any other of which we are aware, eager to advance its noiseless step like a thief over the field of responsibility, therewith claiming to be the ultimate arbiter of all constitutional questions—a very dangerous doctrine indeed, placing the people under the despotism of an oligarchy of the legal profession and the church—a stupid defiance of the assertion that a government derives its just power from the consent of the governed.

The state of Texas has no right to sit in a case against itself upon the bench. If it does, it practises despotism.

and my case shows that we are living in Texas under a despotic power of the worst. If despotism and freedom exist in the same nation, is it not in the nature of things that despotism must crowd out liberty if liberty is impotent to crowd out despotism? The state of affairs manifests the deplorable fact that the United States is the only great nation on earth that permits an inferior state of doing wrong by exceeding the central government, with the result that we have fought the revolutionary war for one thing and have gotten another. This despotism of the state is constantly growing greater. If we want despotism we need do nothing—let the legal profession and the church have their way and we get what is coming to us; but if we want a republic we shall have to put down judge and priest where they belong, in telling them, “You are not good enough to rule us without our consent; we will not consent to a thing more despotic than the Roman triumvirate and equally insufferable and fundamental revolutionary as usurpation.” Nothing is more certain than that the people will not very much longer allow the continuance of this despotic rule. The faith in the omnipotence, the wisdom and the impartiality in every court in the United States, *its Supreme Court not excluded*, is absolutely gone. This statement is not a theory, but a demonstrated fact. The courts arrogate to themselves the pretension not only to settle judicial questions, but political questions first; trampling upon our constitution are they, proceeding step by step to a usurpation of jurisdiction which does not belong to them. If courts go outside of a case before them and set up their will and issue proclamations to grab unwarranted power, we are no more bound by those proclamations than we should be by the proclamations of any other body of men acting

outside of their jurisdiction. To what purpose are powers limited laid down in our Constitution if those limits may at any time be trespassed by those intended to be restrained?

As a matter of logic a written constitution in a republic is an absurdity, because the people's will is the highest law, that they can change whenever they so desire. The constitution is nothing but an expression of public policy that is intended to stand until the people change their policy; if it were not so, the will of the dead would be inflicted upon the living as a barrier for any progress. If the United States government further allows judicial misconstruction of what is public policy it will find trouble. It is not to assume that one hundred million people are going to submit to the courts perfected invalidation of our established government whose duty is to determinate and finally to decide controveries arising between a state and its citizens in cases of great moment on the same reason that such appeals are admitted in all the states of Europe on the ground that laws or ordinances of any kind, especially of higher courts which fail of execution, are worse than none, they weaken the central government and expose it to contempt. A central government which does not execute its laws or whose operations are stopped by a single state's conceived repugnance of it, is the most fallacious of all institutions. Uneasiness of the people must arise from this wrong.

I disapprove of the doctrine that courts as expositors of the constitution should have the authority to declare the national constitution null and void. No nation in Europe would tolerate such a judicial despotism. No law made in European countries can be set aside by courts, nor can they change a letter of it. In the United

States the Supreme Court can do anything with any law what it wants to do with it. Common sense and despotic power of the courts cannot exist side by side. The charge of usurpation of power is a fact, and the facts are against the courts. The bearing of the courts is anarchy pure and simple; it not only is wholly unconstitutional, but a judicial procedure most scandalous, improper for the interest and liberty of the people. From fear that the citadels of "intelligence," "dogma" and "capital" threatened with unholy invasion might fall into the hands of "Jacobins," "freethinkers" and "proletarians," this foul combination of "Judiciary," "Church" and "Capital" to plunder the people of the United States and directly to affect their sovereignty, is nothing but united political campaign and graft for "influence," "power" and "wealth."

One should believe that the freedom of an immigrant to contract with the United States and the validity of this contract could not be prohibited or interfered with without violating the federal Constitution, much less that the Supreme Court of the United States had a right to pass legislation that impairs the obligation of a contract drawn between the United States and the immigrant citizen. Evidently that is not so. In the case of *United States vs. Cruikshank*, reported in Volume 92 U. S. Reports, page 542, which was No. 339, October Term, 1875, and was decided on March 27, 1876, the "high and august judges" of said court decided: "The sovereignty for the protection of life, personal liberty and property rests solely and alone with the States." This decision meant that the States were empowered thereby to abridge and infringe life, personal liberty and property of their citizens just as they pleased without any responsibility as to their acts before the Fed-

eral Government. The court further decided that "the States even could curtail the citizen about the right of trial by jury, if it wants to, without violating in the least the fourteenth amendment of the federal Constitution and the Great Charter." The accumulating effect of these decisions was to grant the States the power to nullify all guaranties given by the federal government, reducing the same to a position of inferiority in law as well as in custom.

Proof: A poor man in a Protestant Church of the United States is as welcome to the preacher as a leper is to the society of noblemen. The Church has no interest for the poor. The poor cannot fill her treasury. But the poor man enjoyed the granted inalienable right to vote unrestricted. The Church logically concluded that to be able to rule the land she must control the voters. As she could not control the poor man, who avoided her congregations from one reason or another, the church was unable to convince him from the pulpit of "her utmost selflessness." In this circumstances to deprive him, willy-nilly, of his right in a seemingly decent way, a veiled fraud, was the key to the problem.

His "Reverend" communicating divine instruction to his active mind was quickly blessed with the revelation sought: "Put a tax on his inalienable right to vote unrestricted and, as he most likely has enough expenses to keep the wolf from his door instead to spend money for political purposes, he will abstain to pay the tax whereby his vote is noiselessly conquered, being out of question."

I suppose His "Reverend" then made invoice of his stock of public positions from the jailer up to the governor, whose appointments are directed as a reward from the clergy, and he was well pleased with his find-

ings. He blandished here and he threatened there, and cringing partisans of the Church, as judges, representatives, senators and, last but not least, a faithless governor, deeply bowed in reverence to her potent sovereignty of spirit, with the result that on the fools' day, the first of April, 1903, the shameful poll tax law was born.

To make the bastard legitimate, that means, the law looking innocent, its monetary value was declared as a contribution to the school fund, and at the same time had the intrinsic merit "spiritually" to curb the will of the people from free expression in the prohibition movement. In this way was annulled the most important law of the federal Constitution, the main pillar of popular government, without any objection on the part of its appointed keeper, the Government of the United States, from the simple reason that he had nothing to object to.

From the 27th of March, 1876, to the present time, twenty million immigrants, or more, that have become citizens of the United States (so they thought) have received from the federal government the written solemn guarantee of protection of their lives, their personal liberty and their property on the ground of an existing federal constitution as to those points where, *de facto*, the federal government has no right whatsoever to the liberty even of contract between individual to individual, much less to give a guaranty of protection to an American citizen upon American soil. Its assertions and guarantees, therefore, are based on falsehood in the main, as to the facts, otherwise the federal government impossibly could have tolerated that enormous wrong that the States, years in, years out, have lustily committed on thousands of American citizens by wilfully and illegally disposing

of their property without paying their victims one cent of indemnity, for the sole cause devotedly to foster the prohibition swindle in their shameful servitude to the Protestant Church.

Virtually there is not one United States citizen upon American soil. Upon its territory are only citizens of the various States that the United States Government automatically adopts as *its* citizens while staying in foreign countries, or traveling on ships of foreign registry, *but not until then.* As soon as such adopted citizens return upon American territory their adoption is automatically cancelled into the citizenship of the respective States wherein they reside.

If these facts are true, the President, Woodrow Wilson, usurps unwarranted power when he extends the federal government's jurisdiction to travelers upon American ships, for the reason that the sovereignty of the protection of life, personal liberty and property rests solely and alone with the States, and the bottoms of the ships owned by their citizens are part of their territory, over which they alone have jurisdiction, not the President of the United States. The candidate for the presidency, Mr. Chas. Hughes, in his speech at Columbus, promised to favor the sovereignty, to protect American citizens in every right with respect to life, personal liberty, property and commerce to all nations, if he became President. It is assumed that an ex-Supreme Judge of the highest court of the land knows *the most important and most far-reaching decisions of said court* conscientiously to be guided by them in public speeches, so as not to promise more than a President of the United States is empowered to comply with. A few more such decisions, and all resemblance of our state form with a republic is gone. Obviously the judicial

despotism of the Supreme Court of the United States is worse than a despotism maintained by an executive visibly undermining the United States as state form.

No American patriot of clear thought and a heart that warmly beats for the welfare of the nation, who has read and digested the history of the Supreme Court of the United States, is felicitous to hear the lauding of this court's excellence in indiscriminating, unlimited praise. To the contrary, the deepest indignation and greatest repugnance must seize him in the face of that morass of injustice, fraud and graft which the statements of its history reveal. Personally speaking, its history creates the impression as if the "honorable" judges for the highest tribunal of the world, with painstaking care and zealous endeavor, had been selected from fix-it-specialists of lawyers of the highest type, whose hearts must have been devoured by rats, and snakes must have nested under their skulls to enable them to render decisions that, in substance and in fact, are high treason against our Constitution, high crimes against the Holy Ghost of the essence of reasons, and an indelible disgrace for our nation. The unsurpassed falsehood of the past of this court to the people has caused that deep, wide crack to its usurped, unconstitutional, illegal position in our state-form, that will end its career once as abruptly as it was created. When the American people become headright by being ripe and digne enough for a final settlement of might and willpower between masters and their servants, this court will promptly be abandoned, never to rise again to its present form of usurped dictatorial power, of which we can justly say, *take it, for all in all the world will never find its like again.*

Adoption of constitutional amendments providing for

initiative, referendum and the recall of every elective officer in the state, including judges, is the only remedy we Texans have, and my open letters addressed to members on bench and bar show how urgently we need them. California, a long time in the muck of corruption and badly suffering under the demoralizing influence of corporations, especially the Southern Pacific Railroad, adopted all three aforesaid amendments to its constitution, which she never will repeal. Today California is the best governed state in the American Union. Political corruption has vanished, and her government is strictly a popular government.

This noted achievement must duly be titled to the ex-Governor of California, the Honorable Hiram Johnson, a strong gallant spirited character of demonstrated merit and ability as public administrator. Full of honor and virtue was he loyal to the interest of the State that he served. Endowed with seldom gifts of finesse and excellence, is he expected to perform great things. It is my conviction, and as such my hope, that in due course of time their good angel will lead the American people to call on him to do what duty and necessity urgently demand to be done in the interest of the whole nation, by removing the present unrest and dissatisfaction among the people in the United States, threatening to lead both into chaos, and make the inhabitants tranquil and happy.

It is emphatically the province and the duty of Congress to say what the law is, no other legislative body is entitled thereto. The policy of the Chief Justice of the Supreme Court of the United States, John Marshall, of making the Supreme Court a supreme dictator was unconstitutional and therefore an illegitimate act. The history of the United States Supreme Court by Gustavus Meyer, taken from the records "of this high and au-

gust judges'' shows what they have done with their usurped power. It manifests a systematical continued departure from loyalty to public trust. In the face of those statements it is the duty of the people of the United States to conquer the members of Congress by ''Recall,'' if they neglect their duty to curb the dictatorial power of the United States Supreme Court. Either the Congress does not appoint another Supreme Judge when one has died and does so till the last Judge is dead, or the Congress adds to every law that it makes the provision that it not shall be under the jurisdiction of the Supreme Court, by this automatically setting the members of this Court on the pension list.

In the first case the existence of the Supreme Court is provided for by the Constitution, but the number of its members is to be determined by Congress. In the second case the Supreme Court or any court of the land has nothing to do with the wisdom or policy of any act of Congress. The late Justice Harlan, in his dissenting opinion in the Standard Oil case has acknowledged and proclaimed the intangible superiority of Congress over any court in the United States.

Fatherland! Embrace the dear one, hold it fast, and tightly grasp the same with whole-souled emphasis.—*Schiller.*

VII.

THE RELATION OF SOCIETY AND INDIVIDUAL
TO ONE ANOTHER.

Society is under bonds to defend us all, in defending itself, and I am a party to that contract, but when it crosses my meadow or hurts my business, takes away my property, enslaves my personal liberty, without having forfeited them by a crime, society must settle with me for the damage done me; not to do so is anarchy, false communism, outrage and crime. These rights I have named, rights of personal liberty and property are not only inalienable but very sacred rights, and somehow or other, sometime or other, the infringement of these rights will be avenged on the evildoer.

Rights imply duties, and duties imply rights. Society in absorbing the individual becomes responsible for his support, while the individual in being absorbed becomes entitled to be supported. According to this, the right of society to absorb implies the duty to support, while the duty of the individual, to be absorbed, implies the right to be supported. This sounds both humane and logical, but premises and conclusion are equally false.

Nature is bountiful; she has made ample provision for us all; there is space enough for each one of us, and birth into this world entitles one to the space necessary to make a living, *i. e.*, to support his life. *But society has no right to absorb the individual, and consequently it is under no obligation to support him as long as the individual is able to support himself, while*

the individual has no business to be absorbed and no right to be supported. Accordingly, society has entered into no contract to support anybody who is able to support himself, any more than Providence has entered into such a contract in calling the individual into life. *What society does in supporting the individual, unable to do it himself, is no obligation, but good will to man!!* Nature does not care for the individual at all. Her iron law is: the survival of the fittest, the maintenance, the preservation and the evolution of the race. In this respect the creatures' curses or prayers are all in vain. They are unheard by their Creator.

For instance, I individually have a right to personal liberty by being born, to be able to support my life. Therefore society has no right to enslave me by confinement in a madhouse, as a sane man, physically able to work, without appraisal and indemnity. Society, setting forth falsely its compassion and love with the gracious purpose to punish me for the upholding of guaranteed rights, guiding the rod of its anger by the arm of mercy, is not only grossest hypocrisy, but a cardinal crime. I personally have experienced its merciful blessings and its protection fifty months. It powerfully tended to destroy my health, my life and all hope, administering despair, not consolation. The effect of my long confinement in a madhouse, with the treatment I received there, the picture, taken ten days after my release, demonstrates. Reparation for the wrong done to me must be made by the payment of indemnity in accordance with the enormity of the crime. I expect that the citizens of the state will readily and promptly accede to my demand. I base this expectation on the belief that the people will not and cannot sanction or defend an act that is condemned by all civilized nations as diabol-

ical, inhuman and barbarous, and which to men of intelligence is abhorrent. The agony of mind that I endured long did plow my features with impressions strong. On the other hand, no man who is able to work, that is, not maimed, has any right to receive a lifelong pension from society for having done his bounden duty to defend himself in the upholding of society by offering his life, fighting for its duration. That means, to give up his life, his scant or great earnings, in the defense of the fatherland, when an armed conflict comes, by the demands of love for his country, called patriotism. A patriotism thus rewarded by the American Society in having paid Four and a Half Billion Dollars to the present time to the survivors of the men fighting our wars, means nothing but a lowering of what the high idea "Patriotism" really stands for. It takes away its honor, making it commercial in estimating its value by dollars, a most dangerous thing. So it comes that the hundredth man on the street fully able to work receives a lifelong pension from the American people, God only knows for what service to the nation, with the effect that if society would stop paying these pensions American patriotism would die at the same moment. There you are!!

The low moral value of this pension system is fully recognized by politicians as a means to secure a stock of votes to the party in power. There is not such a thing as a non-partisan being, and if there is one, he is out of place on this earth. At the end of the Taft administration an increase of the pension bill was whipped thru both houses in the amount of Thirty-Five Million Dollars for no other purpose but to acquire with it votes enough to save the situation, *i. e.*, the re-election of Taft as Republican President. The purpose failed to elect Taft. Theodore Roosevelt gained the confidence of the

people, and should have righteously become President. Why and how the will of the people was annulled has been explained—and we cheerfully shall pay these Thirty-Five Million Dollars annually for more pensions, most likely for a hundred years to come.

As Immanuel Kant taught the gospel of duty as a categorical imperative, so the Prussian General Scharnhorst, the prudent and tacit man of the hour, after the battle of Jena, 1806, grasped the idea of the sacred duty of a citizen to defend the soil upon which his home stands, as a categorical imperative—and militarism was born! If my readers have any aversion to the word militarism, they may say “patriotism,” and they will touch the matter with the needle—*the duty of every man physically able to defend his fatherland, if need be*. If some people call this duty despotism, they have no idea what the word patriotism stands for. For this purpose to be zealous and efficient, he must receive a training in military service out of public means. In undergoing this training he must be conscious of performing an honored duty, not a service. The idea that a man defends the country from his will to do it or not, thus becoming a soldier by profession, is fit for slaves to harbor; there are other things to be considered as far as that idea goes—a nation must be judged by its history.

For what shall our soldiers fight? For the honor and dignity of the nation, of course! What does the word bravery stand for? The will to risk his life for a conviction, be it spiritual or material, with a full knowledge of the value of his life. Wilfully to put his life in jeopardy, not knowing its value, and losing it, represents no loss—where no value is, there is no loss! In the sixteen addresses to persons named at the close

of these articles the proof is given how the legal profession and the Protestant church association in the small town of Sherman alone, violate our constitution and plunder the people. Every man in the United States knows that the rich in nine hundred and ninety-nine cases out of a thousand put themselves above the law for greed without any prosecution. Do these conditions represent our honor and dignity? To uphold this kind of honor and dignity in maintaining the status quo ante one hundred and forty years old, it is not worth risking the life of one mother's son, conscious that its destruction is one for an eternity. What about the maladministration of charity in the North Texas Hospital at Terrell? Sick, defenseless, harmless men are choked to death like dogs, drowned like cats, beaten to death like snakes and their bowels bursted by stamping the abdomen with a bestiality that is below the sensuality of savages. Is that the humanity which Woodrow Wilson recommends the students of Harvard University to fight for? He said, "The idea of America is to serve humanity, and every time you let the stars and stripes free to the wind you ought to realize that you are not on an errand of conquest, but on an errand of service. *You are far from the moral compulsion of the human conscience. You must bear in mind that you are champions of what is right and fair all around for the public welfare, no matter where you are, and that you are ready to fight for that and not merely on the drop of a hat or upon some slight punctillio. The idea is to serve humanity, and the stars and stripes are nothing more than a piece of cloth or paper when they are not the symbol that a whole nation is ever ready to protect.*

To solve the problem of the defense of the nation conscientiously, I recommend my fellow-citizens to think

it over, to smoke it over and to drink it over, to come to the conclusion that its only solution is a categorical imperative of duty for every able man to defend it, the most glorious idea of the equality of man, the only expectancy, the only hope that realizes in action that the essence of the Declaration of Independence ever comes true—without it the expectation to become a respectable and respected nation will prove an absolute failure. One year of uninterrupted service in the army for every able-bodied man is what I consider highly recommendable, and not only three hours', but fully eight hours' strenuous corporal exercise during the day, is the key to our independence. There is no sacrifice to the country on the part of a young man in the performance of that honored duty, but an enormous gain to himself by the exploitation of his corporal expertness and alertness by three hundred days' exercise. It means a gain for our national life so great in every direction that its value cannot be exaggerated or estimated in dollars.

As a man can develop his brains by study, by receptive observation and by assiduous practice of thinking, after the same law, he can develop by constant exercise every muscle of his body, creating not only great physical strength, but the right way to use it in emergency. The physical, mental and spiritual parts of our nature are so closely associated and interwoven that in obeying and developing the physical life, we not only gain bodily vigor, but mental and spiritual strength also, a primal law of development.

These eight hours daily of strenuous bodily exercise should be followed by four hours of instruction in military science, varied by national games. Spartan laws of discipline must prevail during the twenty-four hours

of the day. The military officers should not allow that their soldiers outside of the camp should misbehave like cowboys turned loose of the once wild west, for it would be a disgrace to the nation and a grave sorrow for a reflective citizen. A decent man among them must feel ashamed to wear the same public uniform that his comrade dishonors by such disgraceful deportment. Not Theodore Roosevelt's two sons of one family, but the spirit and the virtue of these two sons, that is what makes the American nation invincible.

"Have you an idea of the moral effect of the parade step when those Germans bring those strong feet down, bing! bang! so that the earth vibrates? It stands for the idea of determination! It is the whole German idea and nothing can stop it! Did you ever see a German soldier greet his superior? *There is nothing servile about that.* He squares off and brings his hand to his head and looks the officer square in the eyes, as if to say: 'Now, d—n you, salute me!'—and he gets his salutation like a man all right.'" I read that sentence once—where, I do not know. The man who said that observed sharply, he fully grasped the idea, and I stored his wisdom away into my cortex. When I saw a few days ago an American soldier greeting his superior, *I blushed over the servility of that simple act.*

This national force must be created only and solely for the purpose of defense, should the nation be attacked unjustly by another nation. Their oath of allegiance to our flag must be formed to exclude any military service that tends to hinder the people in their constitutional right to remove the wrong in holding up the right, even in cases of violence. When each citizen has been made a trained soldier, there would be no chance for an army to control the people "in the time of trouble and unrest"

by running over those who pay for the maintenance of the army.

President Wilson sent the following telegram, because of an assembly of foreign-born citizens, Germans, who celebrated the German day, if I am not mistaken: "The American nation needs a trained reserve force under the authority of the federal government *to be able to control the country in time of unrest and trouble.*" May I not express my very deep and sincere confidence in the great body of our fellow citizens who have strengthened and enriched America by adding their energy to our own of the nations which have joined stocks to make a great America?" In this message Woodrow Wilson was untrue to our constitution, and the Supreme Court of the United States neglected its duty to veto the law that created a larger military force *for the purpose of being able to control the country in time of unrest and trouble.*

President Woodrow Wilson should remove the cause of trouble and unrest in our country, thus upholding our rights, instead of recommending the quenching of justified unrest by the violation of those rights through military force. A democratic administration must be distinctly democratic or it cannot succeed. Two wrongs do not make one right!

The conception of right is two-fold; firstly, it signifies the consciousness of the right, the intuitive belief of what is right and good. Every man is conscious of it and feels a sense of obligation which is independent of all external revelation. Intuition tells me that its rule is within me and would be there, though no positive or external revelation of duty existed. In other words, we do not refer the sense of moral obligation to an externally revealed law as its source, but to the consti-

tution of our nature. This is not the experience of any class of men exclusively, but the common experience of the human race. Wherever there are men, there is the sense of moral obligation and the knowledge of right and wrong. Man would not differ on questions of morality unless the sense of right and wrong was innate and universal. As there are certain truths of the reason which are intuitive and perceived by all men, so there are moral truths so simple that they are universally recognized. Their meaning is an indefinite, purely personal conception!

Secondly: The rights laid down by society and the state, either written or sanctioned by tradition. Their meaning is variable and capable of development. The right determined by law is only an attempt to secure a right in itself. The application of these legal rights must be and always will be qualified and varied in order to correspond as much as possible to the idea of justice, as the human race proceeds in its evolution, in its forms of responsibility, social service, social approval and co-operation. The inevitable process of life is a process of adjustment. Things do not stand still. If things cannot stand still law cannot stand still. Advancement and improvement of society in the sense of patriotic responsibility is fundamental.

President Wilson seems to me not to have studied with zealous endeavor the history of Germany, for if he had, he would not draw the false conclusion that the German militarism (please read patriotism) will ever be used to herd the Germans, the most liberty-loving people on earth, much less to stampede them. No Hohenzollern will ever try such a dangerous experiment; but to transfer these false conclusions of the German patriotism (read militarism) to the United States of America for

the purpose by military force to control the country in time of unrest and trouble, is criminal neglect of his reasoning faculty. Exercising his own judgment, contrary to certain fixed limitations, Woodrow Wilson became a traitor to our constitution instead of the preserver of the people's law, the only law they have enacted. Only the people can change it, it cannot be broken by their president without committing downright anarchy on his part. In his St. Louis address Woodrow Wilson, because of our enormous stretch of coast from the Canal of Panama to Alaska in the west, and from the Panama Canal to the northern coast of Maine in the east, recommended to build *a navy incomparably the greatest in the world!* If a fool talks such nonsense, one gives him in his thoughts an alms; but if our president, at whose disposal are hundreds of able brains to instruct him in naval affairs, makes such public utterances, this is not only a lamentable but a most serious error very well adapted to make enemies of nations to whom the safety of the seas is quite as important as it is to us; because it cannot have any other meaning, but the expression of a national naval policy that threatens others. By his careful study of English history, he and our Secretary of State, Mr. Lansing, obviously drew the deduction from arguments and assertions that as all Georges who have ever ruled England were a great misfortune to that country, George the Fifth, the present ruler, must be the exception that proves the rule. Who lives will see if their deduction is right, or if name is sign.

For the German mind the State is only the means to the end. The end is the welfare of the individual. The Germans do not blindly love their king and emperor, William the Second, because he is a Hohenzollern and

their ruler, but because their ruler is William, the Superb, by his wisdom and prudence as ruler. No monarch on earth has ever studied the soul of his people as William the Second did, and when he had perceived what that soul wanted and urgently needed, he became its zealous and efficient leader. For this capability his people admire him, but as William the Superb, in his exalted position, is a good man, majestic but not fierce, he is the great man that he is, and therefore his Germans love him, and love him heartily, with unlimited confidence in the faithful performance of his duty, for which he is conscious as no other man on earth, of being responsible to his nation, to the world, and to his God!

I confess that I love Germany, the land that has born and raised me, and I shall love it to my last breath. Man hardly has a richer possession than honest birth. It is not only the duty of a son to love his mother, but his greatest honor. To be loyal to his stepmother gives proof that he possesses a noble mind. The German idea is that a man has never finished, that he should continue growing and developing all the time. With the Germans the acquiring of learning day by day and to put solid learning into practice during life is a passion, because there is always in the German mind the thought of the future and in his heart always a feeling for the common welfare. The German "Idea of State" demands from the individual the highest amount of sacrifice in favor of the whole nation; courage is self-evident, persistency the necessity, based upon a noble enthusiasm. There are not two nations on the surface of the earth which could learn so much from one another as the people of the United States and the people of Germany; *as there are not two nations which at present know so little of their innermost being as just those two.* The

bodies of the two nations touch each other by the Atlantic Ocean, their connection link, but the souls of those two nations have not found one another yet. *It is virtuous manners which constitute the excellence of the neighborhood!*

VIII.

If my principles are to advance, it is so ordered; if they are to fall to the ground, it is so ordered; what can a man do where such ordering is concerned?—*Confucius*.

Above the rivalry of the individuals and groups within the states stands the law, which shall take care that injustice is diminished and right prevails. Behind the law stands the state, armed with power to protect and actively to promote the moral and spiritual interests of society. But the state shall not be merely a legal and social insurance office; its nobler task is to raise to the highest expansion the intellectual and moral powers of a nation for the purpose to secure for it that influence on the world which tends to the combined progress of humanity. The political union called the United States means nothing if it has not the one object of bringing the advantages of civilization within the reach of the individual. Man can only develop his highest capacities when he takes his part in a community, a social organism, for which he lives and works. The family, the society, the state draws the individual out of the narrow circle in which he otherwise would pass his life, to make him a co-worker in the great common interests of humanity, willingly devoting his own existence to the good cause he serves.

The individual must have ideals that he values. By pledging his life to his convictions he alone gains conception of personal morality. Otherwise money and possession acquire an excessive and unjustifiable power in the State and character does not obtain due respect.

The individual is responsible only for himself; if either from weakness, or from moral reasons he neglects his own advantage, he only injures himself; the consequences of his actions recoil only on him. The situation is quite different in the case of a state. The state represents the interests of a large community that differ and often conflict. Should the state from any reason neglect the interest confided to it, it would not only damage itself as a legal personality, but would injure the body of private interests which it represents. The detriment that it causes must be far-reaching, because it affects not merely one individual responsible only to himself, but a mass of individuals called the community. From this point of view it is the moral duty of the state to be absolutely loyal to its own peculiar functions, that means, to be the faithful guardian and the far-seeing promoter of all higher interests.,

To be able to fulfill this duty, the State must have the needful power. To secure, to increase this needful power, dutifully to carry out its task, must be not only its first and foremost object, but its duty. Among all political sins a state can commit, the sin of feebleness and incapability is the most contemptible, because it is the sin against its very existence. The power of the State does not rest exclusively on the factors that make up material power, territory, population, wealth, army and navy; it rests to the foremost degree on moral elements which are reciprocally related to the material power. *The energy with which a state promotes its own interests represents and protects the rights of its citizens, the determination which it displays to inspect and rigorously to supervise its organs, constitutes the real factor of its strength.* A state form which allows that its governmental organs employ deceitful methods, pursuing im-

moral and frivolous aims which bear comparison with the seriousness of a capital crime, inevitably must sink into deserved disrepute. A state form that does not stake its whole power on upholding its independence, its honor and its reputation *within*, does not only renounce its highest ideals and dishonor itself, but *has no right to demand to be honored, has no right to claim a moral prestige from the outside world.*

The crucial question is, how far has the government of the United States performed its duty and thus served the interests of the nation? Can the government of the United States further tolerate quietly, as it has done for the past one hundred and forty years, the dangerous agitation of the legal profession and the Protestant church, an absolute, anti-constitutional, foul combination? When will it hinder by every means possible the efforts of this combination to effect their purpose to rule the land? Shall the belief further prevail that the Government of the United States has licensed the commercial marauder and legalized the personal oppressor?

Three presidents of the United States, Roosevelt, Taft, Wilson, each a representative of his party, have declared with deep regret, and so did our Ambassador Andrew White, an experienced first-rank statesman, *that the greatest wrong done the country was through the misrepresentation of the law by the court and the legal profession.* Not one of these statesmen had the courage to let out of the sack and set free, and to lead us to hunt the two big snakes that infest the country and keep back its people from a healthful, decent evolution of the nation. One of these snakes is a python, a genus of ophidian reptiles (that means smaller in size). Nearly allied to the boa is the python, the most deadly venomous serpent on the globe. It represents the rot-

tenness of our judiciary and legislatures. The other snake is a boa constrictor. Slowly but surely crushing its prey to death in its coils, it is a large and all-powerful serpent, a monster, covering with its length the land from Corpus Christi to San Francisco. And the trail of the serpent is over us all!! It represents the falsehood of the Church in her insatiable lust for influence and power in politics. *For the failure of our central government, for all the maladministration and corruption in the states of the Union, the powerful visible government of the legal profession and the all-powerful invisible government over the legal profession, the church, are alone and solely responsible. They are guilty of high treason against our constitution, openly, shamelessly tyrannize the land, and in their foul combination poison the whole country.*

As those four named excellent men, when in power, could not find the remedy radically to cure the deplorable, shameful condition under which a hundred million people suffer, the duty of the citizen is to awaken to modern things and to become aware that his personal happiness, his material welfare and his future destiny are dependent upon the thoughts that govern him; for *thought is the governing force—the thought that the author of the law shall not any more be the victim of a false execution of the law by traitors to that law.* Responsibility of the individual, sense of citizenship and manly efficiency, characteristics that are best called social instincts, alone can make a government for and by the people successful to fulfill the miracle of Kanaan, that the guests of the United States may enjoy first the inferior wine, then the better one, and finally the most delicious one that nature gives. A widened horizon, much good will, political thinking and an elevated self-

respect are the key to "The Ordinances of Heaven." Good relation between men rests only and solely upon their respect for law and humanity, otherwise they are illegal and indefensible!!

When an ostrich at the approach of danger buries his head into the sand, no thinking man can blame him; he is a timid, stupid bird, but we are reasoning beings, the proud sons of the land of the free and the home of the brave. To save our own head we must squarely look into that which is inevitably coming, *the downfall of the United States, if we are able to draw from real facts the right conclusion.* That the same cause which destroyed the mighty Roman world empire should have a preserving effect on the United States, is not to assume, at least not logically, unless the just, august and awe-inspiring tribunal of the world has become the same rotten business as our own judiciary—an impossibility. We had better conceive that it is not the revolution that destroys the machinery, but the friction. To remove the friction in our political machine must be our task before the machinery is totally out of date and we are compelled to cast it to the junk pile in calling it a miserable failure.

The Central Government of the United States, founded on justice and equal rights, has been false to the people from the beginning, and will be further untrue to them if it slavishly permits the state of injustice and outrage to continue under which the whole nation suffers. Should the United States not use to advantage the wisdom of Confucius, given two thousand four hundred and fifty years before our time, how is it to make our republic tranquil and happy?

Confucius, the latinized transliteration of Kong Fu-Tse, means "Kong, the Master." A Chinese ethical philosopher, he was born in 549 and died in 479 B. C.

The teaching of Confucius is a system not of religion, but of individual, social and political ethics, that is, the science of human duty. Five centuries before the appearance of Christ upon earth, Confucius gave utterance to the precise thought of the Golden Rule. Having been asked by one of his disciples, "Is there not one word which may serve as a rule of practice for all of one's life?" Confucius replied, "Is not reciprocity such a word? *What you do not want done to yourself, do not do to others.*" The deep truth that lies in this central doctrine of Confucius, giving the negative formula in his individual testimony, is not only a rule of practice for all of one's life, it is a principle, as the soul of man is an active principle, and therefore is a primordial substance, a fountain of life, consistently directing one's actions. There is nowhere any clear indication that Confucius recognized the existence of a Supreme Being. By his "Ordinances of Heaven" he means the "Ordinances of Nature." There is not anywhere the slightest reference to a future state of reward and punishment or, indeed, to any future life at all. His philosophy, handed down, relates wholly to the life we now live, involuntarily making the impression on a reflecting mind that the evolution of the human race during the past two thousand four hundred and fifty years, as far as morals are concerned, has not been very progressive, in spite of their persistent teaching by religious sects.

At twenty-six years of age, Confucius became known as a reformer of morals. He founded a school in which he taught morals, rhetoric, politics and the perfection of the style of writing. He died in the seventieth year of his age. During his life he was persecuted, prosecuted, imprisoned and severely punished. Once he was condemned to death by starvation, and saved only from this

fate by his disciples. Soon after his death his countrymen began to show tokens of explicit veneration to his memory. His family has continued to the present time, the only hereditary aristocracy in the Chinese Empire.

One of his principles was "Learning enters into virtue," that illustrious virtue that attains a calm imper-turbedness, succeeded by a tranquil repose. To make this virtue a common possession, he recommended: "Well to order the State. To order well the state, first to regulate its families; to acquire this, to first cultivate their person. To acquire this to rectify their hearts by teaching them sincere thoughts. To be sincere in their thoughts they should extend to the utmost their knowledge by a careful investigation of the things." Confucius concluded: Things being investigated, knowledge became complete (for the time being); man's knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated; their persons being cultivated, their families were regulated; their families being regulated, their states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy. The words fatherhouse and mothertongue signify the real positions which belong to father and mother of right in life. Confucius recognized that the family is the place of happiness, of influence, of rest, of strength; a place of pleasure, it is a school where great lessons are taught, fundamental principles are learned, sincerity and veracity are worshipped. It is the cradle of mankind to perpetuate the race and to solve the problems that lead to a happy life; in it faithfulness shall reign on the part of husband and wife and gratitude on the part of the children. From the president down to the

mass of the people all must consider the cultivation of the person, the root of everything besides. It has never been the case, nor will it ever be, that what was of great importance has been slightly cared for, and that what was of slight importance has been greatly cared for.

Another teaching of Confucius was "*The Law of Mind*" is "*Solid learning carried into practice during life.*" "What is conferred to Heaven" is called the "Ordinances of Nature." An accordance with this Nature is called "Path of Duty." The regulation of this path is called "Instruction." He says: "There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore, the superior man is watchful over himself when he is alone." This leads to a state of mind expressed as equilibrium, that is, an equal balancing of the mind between motives or reasons, securing what may be called harmony. The Master says, "From harmony, this great root, grows all human actings in the world. This harmony is the universal path which all men should pursue. Acquired in perfection, a happy order will prevail throughout earth and all things will be nourished and flourish." This harmonious mental state of Confucius is due to the fundamental law or principle that agreeable conception favorably influence our wellbeing and most likely, therefore, prolong life; while destructive conceptions are detrimental to health and shorten life; in other words, it is moods that kill. Our morbid states of mind have the effect of true poisons upon the body. Each having a pathological history of its own. From this it follows that the morally good emotions are more healthful than the contrary ones. Selfishness, cruelty, jealousy, rage are slow poisons to the blood. All that produce happi-

ness are cordials—the mind is the fountain of wailing or song, and man is the judge of the measure!

From the *Analects*, which may be properly designated as the table talks of Confucius, translated by Dr. Legge, I shall present a few of the most striking passages fitting for our time. “Hold faithfulness and sincerity as first principles, and when you have faults do not fear to abandon them. Have no depraved thoughts. If the people be led by laws in uniformity, sought to be given them for punishment, they will try to avoid the *punishment*, but *have no sense of shame*. The superior man acts before he speaks, and afterwards speaks according to his action. He is catholic and not partisan; the mean man is partisan and not catholic, *i. e.*, liberal and pure in thoughts. It is only the truly virtuous man who can love and hate others. A man whose mind is set on truths and who is ashamed of bad clothes and bad food is not fit to be discussed with. The superior man thinks of virtue, the small man of comfort. The superior man thinks of the sanctions of law, the small man thinks of the favors he may receive by it. Riches and honor are what man desires; if they cannot be obtained in the proper way *they should not be held*. Poverty and meanness are what man dislikes; if they cannot be avoided in the proper way, *they should not be avoided*. Those who are without virtue cannot abide long in a condition of poverty and hardship.” Confucius was asked about his wishes and he said: “They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them most tenderly.” Confucius was asked: What is wisdom? The master said: “To give one’s self earnestly to the duties due to man, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom.” The

master said: "Where the solid qualities are in excess of accomplishments, we have rusticity; when the accomplishments are in excess of the solid qualities we have the manners of a clerk; when the accomplishments and the solid qualities are equally blended, we then have the man of complete virtue. The man of virtue makes the difficulties to be overcome his first business, and success only a subsequent consideration; this may be called perfect virtue. They who know the truth are not equal to those who love it; and they who love it are not equal to those who find real pleasure in it. An associate must be a man who proceeds to action full of solicitude, who is fond of adjusting his plans and then carries them into execution."

The Lord of She asked Tsze-Loo about Confucius. Tsze-Loo did not answer him, afraid that his answer might displease his lordship. The Master said: "Why did you not say to him, he is simply a man who in his eager pursuit for knowledge forgets his food, who in the joy of its attainment forgets his sorrow, and who does not perceive that old age is coming on?" Asked about serving the spirits of the dead, the master said: "While you are not able to serve man, how can you serve their spirits?" Ka-Loo asked him about death; the master said, "While you do not know life, how can you know death?" Asked about friendship, the master said: "Faithfully admonish your friend and kindly try to lead him. If you find him impracticable, stop; do not disgrace yourself." The master was asked by the Prince of Wei: "What is necessary to rectify the name of things?" The master replied: "If the names are not correct, language is not in accordance with the truth of things; if language is not in accordance with the truth of things, affairs cannot be carried on to success. There-

fore a superior man considers it necessary that the words he uses may be spoken appropriately and also that what he speaks may be carried out appropriately, what the superior man requires is that in his words there may be nothing incorrect." Tsze-Tung asked: "What do you say of a man who is loved by all the people of his village?" The Master said: "We may not accord our approval of him for that." And, "What do you say of him who is hated by all the people of his village?" The Master said: "We may not conclude that he is bad for that; it is better than either of these cases that the good in the village love him and the bad hate him." Someone asked Confucius: "What do you say of the principle that injury should be recompensed with kindness?" The Master said: "With what will you then recompense kindness? Recompense injury with justice and recompense kindness with kindness." The Master said: "There are three things which the superior man guards against; in youth, when the physical powers are not yet settled, he guards against lust; when he is strong and his physical powers are full of vigor, he guards against quarrelsomeness; when he is old and the animal powers are decayed, he guards against covetousness." The Master said: "There are three things of which the superior man stands in awe; he stands in awe of the 'Ordinance of Heaven' (Nature); he stands in awe of great men; he stands in awe of the words of sages. The mean man does not know the ordinances of nature and consequently does not stand in awe of them. He is disrespectful to great man. He makes sport of the words of sages. Those who are born with the possession of knowledge are the highest class of men; those who learn and so readily get possession of knowledge are the next. Those who are dull and stupid and yet compass learning are an-

other class next to these. As to those who are dull and stupid and yet do not learn, they are the lowest of the people." Asked about his own personal conduct, the Master said: "Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility; if you maintain a reserve towards them, they are discontented." The Master said: "Without recognizing the ordinances of nature it is impossible to be a superior man. Without an acquaintance with the rules of propriety it is impossible for the character to be established. Without knowing words it is impossible to know man. There are three principles of conduct which the man of higher rank should consider especially important: that in his deportment and manner he keeps from violence and heedlessness; that in regulating his countenance he keeps close to sincerity; that in his words and tone he keeps far from lowness and impropriety."

Heen asked him: *How to rule a land?* The Master said: "To rule a country there must be a reverent attention to business and sincerity, economy in expenditure, and love for man. He who exercises government by means of his virtue may be compared with the North Polar Star, which keeps its place and all the stars turn toward him." When Tsze-Kung *asked about good government*, the Master said: "When a country is well governed, poverty and a mean condition are things to be ashamed of; when a country is ill-governed, riches and honor are things to be ashamed of. When good government prevails in a state and public officers are thinking only of their salary, *this is shameful*; and when bad government prevails, to be thinking only of one's salary, *this is most shameful*. The requisites of good government are that there be sufficiency of food, sufficiency of

military equipment, and confidence of the people in their rulers." Tsze-Kung asked: "If it cannot be helped, Master, and one of these must be dispensed with, which of the three should be given up first?" "The military equipment," said the Master. Tsze-Kung again asked, "If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be given up?" The Master answered: "Part with the food. From of old, death has been the lot of man, but *if the people have no faith in their ruler there is no standing for that state!*"

I am an American citizen, and as such, according to my oath of national allegiance, I offer my hand, my heart, my fortune and, if necessary, my life to the upholding of popular government and what it stands for, as laid down in our constitution. My sincerity of purpose gives guarantee that every word I have written is backed by facts; to strengthen the spring of American patriotism and to awaken the moral sense of responsibility of my fellow citizens.

Respectfully submitted,

KARL DIGNOWITY ZUR WEHRE.

To serve me well you all should do me duty, teach me to be your queen and you my subjects.

—*Shakespeare.*

ADDRESS TO THE GENTLEMEN OF THE LEGAL PROFESSION OF THE UNITED STATES

Gentlemen :

I know good men who tactily suffer private wrongs by reason of the falsity of the execution of our Constitution, a noble courage, that I define as a courage without nobility. A heroic soul does not sell its justice and its nobleness; but being mute in the face of systematized affront to our constitution by the legal profession and the church, a most foul association, a stock company for shamelessly plundering the people by the crime of high treason against our constitution—*they are asses, who are not lions!* It is an ill thing to admit and to be ashamed of our poverty caused by the fraudulent retainment of our riches, the legal inheritance of our forefathers, by the legal profession and the Protestant church; but it is much worse, visibly depriving us of all spirit and virtue, not to make use of lawful means to prosecute the robbers thereby exposing them and bringing them to justice. Death is short, life is long, and Satan is strong—let us go while we live and fight his Satanic Majesty himself in raising hell! From labor health, from health contentment springs. Don't waste your precious time by hesitation and timidity. There is no other way unto life and true inward peace in the United States, but to hold up our constitutions by strictly demanding their blessings, systematically and fraudulently denied us by a million lawless lawyers and preachers. That our bar is

not the pride of the American people, the poorest man in the gutter knows; because the low character of the most oppressive lawyers is bringing disrepute to the entire legal profession. If the government does not perform its function properly, to administer justice as provided in our constitution, the people shall have the right to alter it by removing the wrong and holding up the right, as our constitution reads. A nation cannot be born until a country has endured woes. No adversity is without comforts and hope, but remember that no man loses any other life than this which he now lives. Make use of your time, it is still flying.

It is a strange thing that the lawyers of this land, supposed to be highly educated and therefore well acquainted with the difference of the meaning of the words of creed and faith, dogma and religion, agnosticism and positivism, mysticism and clear thought, are so profoundly pious, and thus become leading church members. It makes the impression on the reflective observer that behind every judgeship stands the dark, dominating figure of the church as a glaring illustration of the partnership politics of church and bar, ever ready to combine action for selfish aims, after the *do ut des* principle, that is: "you help me, and I'll help you." So it comes about that the distrust of the court, and the dissatisfaction with many things done by the court, has become a serious national concern. This vision of the lawyers to see behind every judgeship the great figure of the church, is not a vision, a hallucination, but a very earnest, a very sad reality. This co-operation of church and bar is not a choice but a necessity. Only through the judge can the church reach her aims for fabulous wealth, her insatiable hunger for power. To use the judge for this purpose is as logical as that two and two make four.

The law as a practical force always receives its final effect through the pronouncement of the judge. Upon the judge depends the law's vitality. He gives it strength, or he makes it weak. If courts fail, the judge has failed, for the judge, and only the judge after all, holds the scales of justice in his hands; he is independent of the jury, if it fails to deal out exact justice. If he is a scoundrel, the effect of his decision will be a great wrong to the country; if he is an honest man, right will prevail and dignity will rule the court and trial. The land needs no lawyers; but what the land needs most is honest judges, well acquainted with legal science, royal men, fully in touch with the ethical standard of the time. Mostly we have not only scoundrels on the bench, but straightway shysters to whom social justice in all forms is a book with seven seals. If our judges were honest and brave men, fully abreast with the best thought of the times, with no other concern but the dutiful upholding of the blessings of our constitution, not only all unrest among the people in the United States would automatically cease; but the law would not be a game for a hundred thousand shyster lawyers to make an "Honest Living." It would be the pursuit of justice in which to be successful in their plea on bar, they would have to learn something, to meet decently the just and august judge's legal science.

The noble element of the legal profession to whom I appeal will understand these just reproaches, and will appreciate the spirit and the frankness in which they are offered, as evidence of my earnest desire to co-operate with them in the uplifting of the moral standard of the legal profession to higher morals and greater efficiency, before it is too late. Take this frank warning: "If the legal profession, blindfolded, will not under-

stand the grave signs of the time in the United States, its members will suffer. The responsibility of the legal profession for the unrest of the people is overwhelming. In recognition of that fact the people may respectfully elevate its members to the exalted position they deserve. Respect is defined as an element dependent upon qualities that merit it; otherwise it indicates either thoughtlessness or cowardice, becoming not even submissive to the common rules of politeness."

Consider it your highest duty to society, to the community, to the state, and to the United States, if you really have the welfare of all of them at heart, earnestly and quickly to see to it that our courts are decently and lawfully conducted. If the church and the legal profession combined further indulge in lawlessness, or the attempt to enforce upon the people a moral standard *above* which the community has risen, *the result of this attempt must be detrimental*, because the statute is valuable not because it is law, as active goodness, but because it is right; otherwise it follows inevitably that law is valueless because it is destitute of right. If it goes further than it is at present, the people are simply forced by the first law of nature, the law of self-preservation, to the necessity of choosing between an authoritative command of the law and the dictates of their sense of right, that means, "the definition of right," because the people make "the law." *Cessante ratio legis, cessat lex ipsa; aut quod est idem, cessante causa, cessat effectus*—that is—if the rationale of law fails, the law in itself fails; or what is the same, if the cause fails the effect fails.

The people are inclined by clever contrivance to evade the law rather than their sense of right, permitting its enactment to do violence to the popular sense of right and

expediency, thus arresting the moral and intellectual growth of the community—a contradiction of the constancy of the world's progress in enlightenment and virtue.

As law shall be the essence of reason, nothing is law that is not reason, for reason is the life of the law; bereft of reason law is defamed. Judges who yield to it either willfully or by indifference, give obedience to a corpse, not to life. Statutes are waste paper if they lack undisguised declaration and executive force. The enforcement of such a practice with its unrighteous and harmful consequences, is most unsupportable, untenable, and unbearable.

The enactment of law which outrages the common sense of the people, is an indefensible practice, attesting the passion with which the "system of false principles" is held by the legal talent for selfish, tortious aims; to rule the people by the obstruction of justice, by denial, and tortious delay of justice and promotion of injustice. The frank recognition on bench and bar of this undeniable fact, encourages the spirit of disobedience to law and licenses the violation of the law. The law that thus becomes a straight jacket in the hands of feigners of law, instead of being a comfortable, elastic, warm woolen jacket, is pretty certain to be broken by the people who retain enough moral and intellectual vitality not to support forever a government that fails properly to perform its functions. *Without "a rigorous, unremitting inspection and sharpest supervision" to compel the states to carry out the guarantees that the federal constitution grants its citizens,* the granting of guarantees by the United States to immigrants is a farce, from the simple reason that the states don't care a match for the United States, nor do they care how their courts work; they

haven't yet awakened to the full knowledge of their obligation. *The legal profession, the legislature and church take care of that!*

Our state government is divided in three parts: Executive, judicial and legislative. Each one independent from the other. In the open letter to Cal Freeman I give proof of how the judicial and legislative part of our government is in the hand of the church, and how they obey her will. To interfere with the church's will is not the business of our executive. If the legal talent trusts to be in the majority by its connection with the church, to dictate to the people its will, it suffers on irrational worship of wrong that may find its reward by a radical cure on a telephone post. If the legal talent wants, as it demands, to have a voice in public affairs, to have "a good conscience," it must be prepared to put in not only a little more brains but honesty also. I admit that conscience is a relative affair, depending on place and time, particularly on time; therefore, you gentlemen of the legal profession, pay full heed to my warning: *Tempora mutantur et nos mutamur in illis*, i. e., The time changes and we change with the time.

All Latin words that refer to war and constitutional law are to the point and each of great importance. If you know anything thoroughly, you will use the right word intuitively, and the Romans knew this well. It was Rome that first thought of the possibility of uniting the most foreign elements into one whole, instead of fighting like Athens and Sparta, one town against another town. It was Rome, the world empire, that fell and broke asunder because the patricians denied the plebeians justice in spite of her seven million warriors that Rome had on hand at the time of her fall. If you further willfully and criminally deny the people the blessings of our con-

stitution, the United States must in due course of time be swept with a political hurricane such as the world has never seen; and the proud dream of Washington to become the center of the world, will be turned to ashes in the cleansing fire of that hurricane. Power of organization always implies sympathy. *Ceterum censeo, organize your profession, and teach it above everything to reverence itself. Your life resembles the banquet of Damocles—the sword is ever suspended!*

Quot erat demonstrandum falsarius recte humanorum, that is: What was to be proved as erroneous to the best of rationale (or Sittlichkeit). If in what follows I appear iconoclastic in some of my statements or opinions, I would have you remember that these opinions are not academic theories formulated in an armchair, but are based on actual facts recorded during a long period of observation, research and personal experiences. I have the honor to offer you, on this occasion, assurances of my most courteous and distinguished consideration.

KARL DIGNOWITY ZUR WEHRE.

OPEN LETTER TO THE HEALTH OFFICER OF GRAYSON COUNTY.

Dr. Ars. Medicinæ Jones.

Let's listen and hear how the skeleton sounds when it is rattled!

Hippocrates, an ancient Greek, lived 460 to 377 B. C., known as the Father of Medicine. He died at the age of sixty-three years. After human conception, he died in his autumn of life, man's glorious season to harvest what with energy and a masterly hand he had raised

through the department of human effort where mind and experience count to great perfection and unparalleled success, after the vague apprehension of that far time behind, as to the art of medicine. Hard labor, braced with unremitting patience, guided by wisdom and prudence, was the secret marvel of his achievements. Incessant experiments, the love of the search for the truth in his field of knowledge, made that search, if not final and complete, at least satisfactory, the reward for work in doing that work well.

That great man, whose name is written with indelible letters for all ages to come in the history of medicine, the art that purposes to relieve pain and grief from suffering mankind, understood to rule his life, and therefore was entitled to give a blameless rule of life to all the followers of his noble profession. His oath as physician has become a platform, a confession of faith, a principle for the entire medical world, unreservedly recognized and held up as such by its dutiful representatives.

His oath genuinely reads, "I, Hippocrates, swear by Apollo the physician, Aesculapius, and Health, and All-Heal, that I shall consider for the benefit of my patients only and abstain from whatever is delatorius (noxious by neglect or delay) and mischievous. I shall give no deadly medicine to anyone, if asked, or suggest any such counsel; and in like manner, I shall not give to a woman a pessary to produce abortion. With purity and with holiness I will pass my life and practise my art. I will not cut persons laboring under the stone, but will leave this to be done by men, who are practitioners of this work. Into whatever house I gather, I will go into it for the benefit of the sick and will abstain from every voluntary act of mischief and corruption whatever in connection with my profession and practice, or not in

connection with it. All I hear or see in the life of man, which ought not to be spoken of abroad, I will not divulge as reckoning, that all such knowledge should be kept secret from a physician. While I continue to keep this oath unviolated, may it be granted to me to enjoy life and the practice of the art, respected by all men in all times. But should I trespass and violate this oath may the reverse be my lot——.”

You, Dr. Jones, have grossly violated the principles of the medical science as given by Dr. Hippocrates, 2300 years ago, acknowledged, practiced, and revered all the time by every faithful physician on the globe. In your emptiness and vanity you even defy the cardinal principle of your art, proclaimed by medical science and professional experience that reads, “No physician is justified to give testimony and judgment on a person’s disease without a thorough, conscientious, professional examination of the patient.”

Honored with the position as Health Officer of Grayson County, conferred upon you in utmost trust, faithfully to serve and thus to further the interest of the community, do you receive payment for your services from the people. In the commission as Health Officer it is your official duty to prevent, that any sane person be sent to an Insane Asylum from this County on corrupt motives.

My arrest, trial and conviction of insanity were wholly unwarranted acts; in fact, scandalous ones, performed in the name of the State. This conviction was impossible had you done your duty faithfully to your commission, as an honest man would have done. By your indefensible low standard of medical ethics, transgressing your license in wasteful practices without judgment and tact, you joined and assisted the mean plot of the lawless element on bench and bar of the Grayson

County Court, forcibly to restrain me of my liberty in sending me to a madhouse for fifty months in the interest of that clique, in liberty loving Texas, through "The high purpose of their office" to curb my perspicuity, imagining that an hourly intercourse for so long time with men whose spiritual heritage has been squandered in one way or other *must* be unfavorable to the propagation and the cultivation of subtlety of thought.

Guilty of hypocrisy, a cold-blooded arranger of great moral offenses, I charge you, and all your honest colleagues must do so, with gross professional misconduct and outrage for which, by rights, you have forfeited your license to practice medicine. You are a bad example of professional conduct; you are a living disgrace to a noble profession. Your diploma to cure should be cancelled and you should be dismissed from practicing medicine with disgrace as a quack and a criminal of recognized merit and ability. The most horrible crime one set of men can commit on a fellow citizen in Grayson County is to send him as a sane man on corrupt motives to the Terrell Asylum, a veritable hell, for safekeeping as a patient.

You are unable to exculpate yourself from the blame to have been an active accomplice in that crime. There was not one evidence upon which to base so serious a charge against me, as that of your mere sworn suggestion that I was of unsound mind. To give weight to your testimony and judgment as a physician, yourself assumed the title to be "An expert physician on mental disorder," by this expression confessing to possess more corporal than mental efficiency in your art.

A great, thorough specialist as physician does not confine himself to an opinion gained by a glance, but combines evidences, and arguments, and reflection, and

thoughts founded on careful observation and examination of the patient to arrive at a judgment, slowly forming its points to give it strength; much less that he would oppressively, abusively and corruptively put his knowledge, his honor, his reputation and his family happiness in the servitude of criminals. Medical science is defined as the pursuit of truth!

You belong to that kind of bragging specialists, who will undertake anything they cannot effect, who get a reputation for profound wisdom because nobody has the courage to contradict them. You know, that I did not recognize in my trial for insanity your competency as a physician, refuting your mental endowment and combating your position. The "persecutor," Cal Freeman, acting as County Attorney, warmly defended your professional skill, in his admiration for you going so far as to declare that if he should suffer on delusion, that means imagining and believing things to be true that are not true, he would entrust his afflicted brain to your art to secure a speedy recovery of his "teeming brains." Later he admitted, consciously or unconsciously, that you were a foul-minded perjurer at best. Stating that I was a sane man on the ground that my expressions gave proof of choicest thoughts, a state of mind called perspicacity, Cal Freeman confuted his mind's own work as to your skill, and all that prudence and propriety of a physician suggests, representing the fruit of his weak apprehension as his vivid imagination. I was sent to an insane asylum, altho recognized as a sane man at present, on the awkward invention of having been insane, a dangerous man, not safe at large, thirty years ago in Germany.

Your, and Cal Freeman's, bearing in my insanity case was a most shameful betrayal of public trust, mak-

ing a farce of what ought to be considered a very serious matter.

When the thing is done the consequences must be borne! I suggest that you know as much as a physician. Providence, as conception of a deity, is not necessary for the procedure; it is merely the working out of the laws of nature to their natural end, the logical and consistent process of cause and effect. I therefore suppose the aftermath in those fields where your golden harvest grew, will be a disappointment. If you did believe in justice, liberty and fairness, you would find very responsible days in the future, and a dense atmosphere, not comfortable for you, but suitable to your nefarious act. Truth, the old faith of the Brahmins, is stronger than fiction, but your fiction is greater in being a great deal shyer, an unsustainable position on your part.

I always congratulate the country that has in its public service men of eminent fitness for their position and most agreeable as personalities. But where the contrary is the case and we have criminals as pretentious officials in our public service, with whom to deal after their merits, the civil authority is too weak or too shy, it devolves upon the people to do it. As the great amount of legal machinery proves not only inadequate to declare and execute the truth but cunningly acts against human and divine laws, violating them continually all the time as I experienced in the Grayson County Court and the Terrell Asylum, the administration of civil laws in Grayson County of the State of Texas gives the people no safety, but is an entire failure. Their maintenance is worthless for the purpose created and therefore nothing but an expensive luxury. By necessity, not by choice, to the honor and in the interest of the community, the people are compelled to look after these institutions themselves

to secure their lawful and decent conducting. There is no constitutional provision against the people's taking the case in their own hands, but there is the moral obligation to do it—and do it well!

In due respect,

KARL DIGNOWITY ZUR WEHRE.

ADDRESS TO THE EX-COUNTY ATTORNEY, CAL FREEMAN.

Do not go the circuitous route of law, go to the fountain head.

Sir: In my open letter to J. T. Suggs, at the end of these articles, I have shown your inefficiency in office as legal adviser of the Court of Commissioners. Your negligence of duty in the McAnaney case has been of such a degree that makes your bond liable as far as it goes, to recover the monetary loss accrued to the county by the faithlessness of your stewardship.

In the fall of 1911, prominent citizens of Sherman, noted Church members, prepared a petition to the Court of the Commissioners, urged thereto by the Church, not to assess Y. M. C. A. property. The foreman of the Court of the Commissioners, Mr. Short, became aware of this petition and called a secret session of the Commissioners to counsel how to meet this petition. The Commissioners resolved to assess the Y. M. C. A. property and Mr. Johnson, of Whitesboro, was delegated to answer the petition. The petition was personally presented by the petitioners to the Court of the Commissioners while in session. Mr. Short declared that the Court was ever ready favorably to answer justified claims of property owners not to assess their property, supposing

the law was not against it. He called on you as the legal adviser of the Court to explain the law in the case before the Court. You said, "Gentlemen: The law of course demands the assessment of the Y. M. C. A. property. A petition of Church members has been presented to the house of Congress not to assess the Y. M. C. A. property. The lower house has granted the petition, but the *last senate refused to take action on it. If I were you I should not assess the Y. M. C. A. property; it serves religious purposes and there is not the glimmer of a doubt that the new senate will pass the law that Y. M. C. A. property is exempted from assessment.*" The silence that followed your address was interrupted by the ex-County Judge J. Q. Adamson's remark, addressing the Commissioners: "Gentlemen: The right way to do the wrong thing is, to do it and keep still," This ex-County Judge J. Q. Adamson has a real passion for wrongdoing, indulging in it to the extreme limit of safety, morally, supremely unfit to be on the bench or bar.

The Commissioner, Mr. Johnson, arose from his seat and declared that the Court of Commissioners would do its sworn duty and assess the Y. M. C. A. property dutifully. By your bearing in this case you again were faithless in office, not only violating your oath in office, but inducing the Court of the Commissioners to violate their oath of office in assessing falsely. By this act you automatically forfeited forever your right to function as an attorney at law and to hold legal office as keeper of the law. Your confidence that it is a plaything for the Church to bribe the votes of the senators in her interest is most remarkable. You, the Church, and every reflective man knows that the Y. M. C. A. organization is a commercial enterprise of the purest water and a very profitable one, bringing immense income to the Church. What

did the Church pay you for your service in performance of which you sacrificed your honor? Nothing? It would be about the right valuation of your loss—where there is no value, Mr. Cal Freeman, there is no loss! The conclusion drawn from that fact is, that you are a man without honor, faithfully expressed, I should say a scoundrel without it, who cheats his master who pays him for his services, to serve the Church, expecting that she gives him a prebend in a district judgeship when his turn comes, as the reward for his treason.

Your conception of the position of a county attorney is childishly confused. Your duty is to represent the State in its law inviolate. Then, upholding the law, your next duty is to declare the law in the case of violation, leaving to Court and jury the execution of the law. In my sanity case you did not uphold the law that reads: "No sane man shall be sent to the insane asylum on corrupt motives," but you joined a plot to assist it in the violation of that law. I was arrested without a warrant, a thing that you cannot even do in Russia, but a thousand times a day is performed in the United States willfully and unjustly. I was put in prison. What right has the State of Texas to imprison an American citizen, depriving him of all comforts of life, to humiliate him, to degrade him, to expose him to mental and physical suffering because he is ill? Four days later I was brought to the courthouse for trial. I declared: "I am not ready for trial. I am under no accusation. Where there is no complaint there is no judge. I have not eaten one bite for four days and am exhausted. I have no counsel. I have no witnesses who can testify as to my sanity. I refuse the jury unable intellectually to follow my explanations. I wish that my own peers would try me, not the peers of Hamp. P. Abney, Hassell and accessories

sub-crimine. I refuse you, Cal Freeman, as prosecuting attorney. You have nothing to prosecute on a sick man, but I can prosecute you for grave misconduct in office. I refuse you, Judge J. Q. Adamson, twice indicted by the Grand Jury to be guilty of felony and therefore under suspicion of lack of the good moral character of a judge to preside in a sanity case. The jury has not been sworn in in my presence, a violation of my right. I know what that whole farce means. Set the trial for tomorrow. Let me go home to furnish the sworn statements of your misconduct in office. In other sworn statements I shall give satisfactory proofs that my accusation that the judiciary in the Grayson County Court is rotten from top to bottom is justified."

Denying me all bills of right of the Federal and State Constitution, you said: "We go on in the trial." Judge J. Q. Adamson consented to your decision, adding: "In sanity cases the judge chooses the jury." I answered: "Forebeholding all my rights, I shall follow you in the trial. I do not know how to proceed in an insanity case, as I do not know how I have to behave as an insane man, but I shall do the best I can."

Officials of the Court and the lawyers, Hamp. P. Abney, Hassell and Silas Hare acted as accusers of my insanity. The evidences on which they based their opinion as to my mental disorder were so foolish that you did not have the courage to bring an accusation before the jury. The jury, without any instructions from the trial judge (it probably had received its instructions before the trial), left the court room for counsel, and, turning heels, returned with the verdict, "Guilty of insanity." The lawyer, Hamp. P. Abney, at once held counsel with his law partner, Hassell, after which the lawyer Hassell rushed to you, crying twice, "Add to the verdict the words,

‘not safe at large.’ ” I never have shown any tendency to violence, nor manifested ill temper, inability and lack of self-control to justify this addition to the verdict, an unwarranted illegal act. This act splendidly showed how Hamp. P. Abney and Hassell, the chieftains of the lawless gang on the Grayson County Court, control the members of the Court, dictated its procedure and wrote the judgment! I was treated with gross and manifest injustice, *sis sub judica!* That means, “Cal Freeman, you are on trial.”

The statute in a sanity case reads: “The judge or the jury trying a person’s sanity and finding him insane has to decide the second question whether or not it is essential for him to be deprived of his liberty in being imprisoned. If the judge or the jury finds that it is essential for him to be deprived of his liberty, being dangerous to himself or others, a terror, a dismay, or a joke to the public, *then* the person may lawfully be imprisoned, *but not until then,*” In answering the question as to his dangerousness it is not sufficient that he is suspicious of dangerousness or has made threats. Threats are not deeds. He must have actually performed deeds that have the character of dangerousness, otherwise a person cannot be deprived of his liberty because he is ill. A jury or a judge who violates the statute in not answering the question of his dangerousness renders an incomplete verdict that does not support the judgment. A judgment rendered on the verdict of a jury that is not supported by the verdict is null and void.

Cal Freeman! Efficiency runs into every well-considered detail of person and of method to the extent of *lifting the ideals of service above every personal interest.* In this, you have shown in my insanity case the moral sense of a yellow cat. You corruptly, abusively and

apprehensively used the power vested in you in utmost trust to serve a gang of criminals. From a prosecutor you turned a persecutor and prostituted the goddess of justice, soiling her stainless hermine. I was sent back to jail!

An honest old man urged me to bring a habeas corpus procedure. I replied: "There is no cause to do it; they will again furnish a jury which will find me insane. I am in the best fix in which I can be. I shall go to the insane asylum. There is a board of faithful physicians. By fastening the seismograph on my pulse my nature itself will write a diagram that infallibly convinces the physician that I am a little smarter than the law allows." The man replied: "That outrageous gang on bench and bar here *will not send you to the asylum*; they will keep you in jail for years and the lice will eat you up." On second thought I changed my mind and consented to a new trial. It took place on the 29th of February, 1912. There were witnesses enough on my side who testified as to my sanity in a way that would have freed any man from a false accusation before any court in Christendom, if my reasoning and fair words did not have that effect, except before the Grayson County Court.

While on the witness chair we both had a conversation. You asked: "How many cases do you have in court?" Answer: "I guess about a dozen. It is not the question, how many cases I have in court, but the question is, how many cases have been tried in court. I have not had one case on trial. Give me the trial." You: "Suppose the Court should declare you of unsound mind, will you bring suit against the State of Texas for indemnity?" Answer: "I do not know." You: "You *do* know." Answer: "Then leave it to my discretion." You: "No, I will not let you go. Answer the question." Answer:

"Rationally you cannot expect a judgment from a man whom you accuse to be of unsound mind." You: "*Oh, you know so much.*" Answer: "Yes, I know that the sovereignty of the State of Texas is limited, a limited sovereignty is no sovereignty." You: "Then will you bring a suit?" Absorbed in thought I did not answer at once, and you cried: "Answer yes or no." Abruptly turning to you, I replied: "To satisfy your curiosity, I herewith declare that in due course of time, I shall bring suit against the State of Texas and every one connected with this dirty mess here in quantity, quality, longitude, latitude, altitude, attitude, platitude with fortitude, fully sufficient in law." When I made this remark, you blushed and a snicker ran through the audience. And I am holding court here now, Cal Freeman. You are on trial. My preparation is complete, conscious of my ability to a convenient but imperative discussion of your lawless acts, and I do not render myself past master in the art of turning a compliment.

You said: "Your pretense is the judiciary of Grayson County is rotten from top to bottom. Is this true?" I answered: "I cannot deny facts." You asked: "Then is it your opinion that there is *not one honest man in this court house?*" I replied: "Not one, except the Honorable Judge Pearson of McKinney. That man is an honest man." I did not exclude in my judgment the new district judge W. M. Peck, so you handed me a letter written to that judge. He had handed that letter to you to establish my insanity. I read the letter to the jury and asked you: "What is wrong with this letter?" You did not reply. I knew what was wrong with it. The address, "my dear sir," and "my assurances of high esteem" before my signature were wrong in this letter.

In your speech to the jury you admitted my sanity at

present, on the ground that my expressions proved choicest thoughts, but ordered the jury to reaffirm the first verdict on the false pretense to have been insane thirty years ago in Germany. They could do it, so you said, because there was no appeal in my case. As to that pretense the law reads: "All actions of the Court against a free man are subject to review of the Court of Criminal Appeals." You knew exactly that the finding of the Court was an illegal act, a high crime. Either your knowledge of the law is that of a shyster, or you wilfully misrepresented the law. It is sure that in my sanity trial you were incapable and unfit to discharge your official duty, and had been guilty of malfeasance and non-feasance as County Attorney. Your bearing was wrong from the beginning, and I perform a public duty, because the public is entitled to information in subjecting your operations to criticism.

I have given proof that the first verdict was null and void by incompleteness. In reaffirming this verdict and making the same error not to answer the question of my dangerousness, the verdict of insanity in the second trial again was null and void. The jury had to decide my present state of mind at the time of the trial, not my assumed state of mind thirty years ago. To induce the jury to give a verdict on that false pretense was a criminal act on your part. You at least ought to know the law, especially that which pertains to your duty. This is ample proof of your inefficiency in your position. To be hindered from making the same blunder in the future, you must be disbarred from practicing the law in the United States in the interest of the community.

The true distinction of a man rests not on what a man has or what he is, but on the disposition he makes of his possessions and of himself; that is, upon the faith-

fulness with which he discharges the trust which the people have committed to him, either in placing possessions in his keeping, or in endowing him with certain qualities involving functions. Lacking faithfulness, trustworthiness, defendableness, you are lacking in the elements of true character. Faithfulness in *one* line of endeavor, in *one* sort of effort, is what our public servants most need, *not only ability but reliability.*

You willfully and tyrannically dismissed the two felony cases against the "Honorable" Judge J. Q. Adamson. The law reads: "No case of felony shall be dismissed; it must be tried." You followed therein your predecessor in office, the "Honorable" Ex-County Judge, Charlie Vowel, *who with one stroke of his pen dismissed twenty-eight indictments of the grand jury in felony cases against the Ex-Sheriff Russell, making the sovereignty of the Grand Jury a dependency of the County Attorney.* Such lawless action in bench and bar of Grayson County are the cause of the great distrust of that court, and consequently the cause of distrust of the entire social system. *Usurpation of power to which they have no right by County Attorneys is justifiable cause for unrest among the people.* You knew perfectly how rotten the Grayson County Court is. To enable a gang of criminals to send me to an Insane Asylum for many years, you became their leader and assisted them. Without your consent to that crime it could not be committed. What difference is there between your conspiracy to send me to an Insane Asylum and the conspiracy that murdered Herman Rosenthal? Rosenthal died instantly. I have suffered a thousand deaths in the madhouse. The instigator of the Rosenthal murder died in the electric chair; you deserve the same punishment, or at least to wear stripes for your lifetime, because you are a capital

criminal. Were you the man higher up who gave order that I should be killed the 11th of October, 1914? The executioner, Tom Jones, known to the patients and called "the three-score murderer" in the Insane Asylum, told me, that "The Big Man" had given him the order to kill me, asking me, if I knew it. I replied: "I do." In this first assault with the intent to kill me, I got away with several broken ribs; after the second assault with intent to kill me, the 27th of October, 1914, I was very ill. I hope you will understand that my question proceeds only from motives of delicacy, not from motives of common curiosity.

If you gave that order you ought to consult the expert on insanity, Dr. Jones. Your action would indicate to him that you suffer from a temporary acute appearance of one of the phases of mental unbalance which has not been solved yet, and therefore has not been classified. But the District Attorney of the State of New York, the Hon. Judge Whitman, has found a radical cure for this mental disease by electrocution of the patient. You have slept quietly the fifty months of my confinement, knowing me to be a sane man as prisoner in a madhouse. Cal Freeman! you are an untrue man—faithfully expressed, I should say a consummate scoundrel! Scathing as my confinement was, it nevertheless bears evidence of self-restraint, that but increases its force.

As to your accusation that I was insane thirty years ago in Germany, I remark: As a general thing, if a man has very positive opinions he is strongly prejudiced. How a man thinks is reflected in his deeds. The man who loves his work will put his life into it. To put in one's very best efforts must certainly get results which contribute the highest return for every ounce of energy expended. So I made up my mind thirty years ago in

Germany to build the so-called Queisthal-Bahn, to secure a direct connection from the navigable Oder to the boundary of Austria. An industry must have transportation facilities for the raw materials as well as manufactured goods. The river Queis has enormous water power coming from the Giant Mountain with most rapid fall. Those powers could not economically be used because in the spring and the month of August high water would have destroyed every industrial edifice erected on its banks. An equal flow of water the whole year round and an absolute protection of establishments against destruction by high water was imperative. A valley lock at Marklissa, Silesia, answered the purpose. There were 20,000 acres of young timber land suitable for a first-class testing and practice ground for artillery, offering a range of fifteen miles long. I thought: a shooting place is an object of curiosity for thousands and thousands of visitors during the year, besides the thousands and thousands of soldiers that were employed there to practice. They all leave money in every village they pass. The more such "life water" flows into the community, the more profusely it must thrive and develop economically. That was my idea.

The first article for the erection of the valley lock at Marklissa was written and published in August, 1887, in Sagan, Silesia. It was hard work to convince the Government of the usefulness of these three projects, especially the building of the valley lock that I called "An urgent task of culture of the first rank, prophesying that the twentieth century would be the century of electricity." To give my word more power, I called together the representatives of three towns and, to-wit, twenty-one villages. A committee was formed for "the economical uplifting of the Queisthal" which selected me

for its president. I claim to have done faithfully, in the name of my constituents, all work pertaining to the realization of these three projects alone, as laid down in documents in the Reichstag, and other branches of the German Government. I admit, that in accordance with my temperament, I have used sharp edged notes, so frank in language that they assumed the form of a command in my communications with the different governmental branches with whom I had to deal, considering it my right as representative of a large populace. All three projects were realized long ago. The plan of the valley lock at Marklissa was exhibited at the World's Fair in St. Louis, 1904, and forced recognition from the builders of waterworks the world over, through the magnitude, the durability, and the ingenuity of its construction. *I claim the merit, laid down in documents, to have brought the rock in rolling to build valley locks in Germany.*

The German government is slow in action, but when it acts, it acts perfectly to the extreme. After the first valley lock was built, others sprung up like mushrooms, the admiration, the envy, and the pattern for the entire civilized world, an everlasting blessing and an inexhaustible source of riches for all generations to come. What I have performed in Germany, as a true son of the soil that bore me, is a first class social deed. To charge a man who performed that deed as insane and as punishment for his achievement to send him for many years to a madhouse in "liberty loving America," is as wickedly false as it is palpably absurd. Mr. Cal Freeman! it is not the profession but the spirit of righteousness and of judgment, which should enter into the work of a man whom the community honors in utmost trust to be keeper of its laws. You have been weighed and

found wanting; you must be disbarred from practicing the law in the United States forever for right's sake.

In due respect,

KARL DIGNOWITY ZUR WEHRE.

ADDRESS TO CHARLES BATSELL, SHERMAN,
ATTORNEY AT LAW.

A man has no more right to say an uncivil thing than he has to act one, no more right to say a rude thing to another than to knock him down—*except there is a serious justification and cause for it; then nothing is so delightful as the hearing and the speaking of the truth!*

Sir: I like people that find more in one than they expect. I was glad that you documented that as assistant "Persecutor," the most odious word in the English language. I never thought I had so much nerve and spirit as to be a dangerous man, not safe at large—justice is that, which is established!

You know the lawless element in our Court as well as I do, and you were very eager to defend Hamp P. Abney and Hassell, who in an ostentatious manner pretend and imagine that they are powerful in their deeds and have advantages that another citizen does not enjoy, by belonging to a most dangerous ring of faithlessness. They are by no means so full of the milk of human kindness that sympathy and generosity would induce them to serve the people honestly as you painted them. Their great reason to call on you and Cal Freeman for help was very probably their urgent want of allies to fight me in the dark from ambush better than openly—honesty needs no disguise or ornament!

You both sprang eagerly to save your confreres in

danger, by the allegation that I accused the Grayson County judiciary to be dishonest and rotten from top to bottom, without cause and justification. I pleaded guilty to have made these expressions, but I did not admit that I had made them, as you pretended, maliciously, with the intent thereby to injure the reputation of a noble profession, for the purpose of defaming their legitimate legal influence and activity as judges and advocates in the performance of their duty of citizenship. My "invective harangue," so you pretended, lacked dignity and self-restraint. Being without foundation, it deserved that I, the originator of this libel, willy nilly, be sent to an Insane Asylum for safe keeping, for naught could curb my imagination. Although with this gross and manifest injustice, giving prima facie proof of their guilt, you documented Hamp P. Abney's and Hassell's lawlessness and criminality, you seemed to be sublimely unconscious of that fact. To find out wrong, Mr. Batsell, requires a certain amount of intelligence; but to cure evil requires very much, and it takes time to bring it about. Every citizen should do a little bit towards this end!

I love and sympathize with miserable sinners by nature; but I have to accomplish my duty, as public prosecutor, to expose them and bring them to justice. *What I must do is all that concerns me, not what the people think of me in doing it!* I can well understand that my attitude toward the misconduct of public servants arouses their indignation and revolts their conscience, not trained in the sound principles and ideals of mankind; but it is pride that does it, and a man's strength is in his pride.

It therefore must have deeply hurt your feelings, Mr. Batsell, if you thought of my helplessness in the mad-

house, where the right of free speech was denied me. He who willfully and criminally misrepresents the letter and spirit of the law as a licensed lawyer is the Billy Goat in the garden of civilization, and its greatest danger! His happiness and joy is to interpret laws with a foul mind, and where he cannot do that he bribes judge and jury to pass judgment in his interest. You know that!

As it is up to me to prove my charges to be justified by substantial proof in the fight for a lawful, decently conducted government, my attack is not made against a class, but against the individual; to the end as a most vital proposition that comes home to every man, woman and child of this community, whether good, clean, and decent government shall exist, or whether oppression by this lawless element on bench and bar shall prevail—a boss and machine rule, systematically to promote injustice in court by obstruction of justice, to foster their selfish aims.

Publicity is as essential to good, honest and efficient government, as freedom of speech is to dutiful, representative government. It, therefore is a duty of every citizen to exert himself to the utmost to help reform every abuse on bench and bar by demanding publicity of lawless acts. Only a government actually conducted on sound principles can stand; any other must inevitably fall sooner or later, as immoral principles and actions fall. My indictments are free from ambiguity, uncertainty and redundancy. They clearly prove every claim of the accusation charged. Coming within these requirements they take the full character of a definite representation, as they *can* be meant, and *shall* be meant for nothing else. Using freedom of speech and liberty of action in their widest opportunity for exemplification

and for rectification of national and political wrong, I claim to do nothing but my bounden duty to my fellow-men, who for one reason or another cannot do it.

Charles Batsell: Assuming that the state whom you represented in your position stands in the relation of a stern and serious parent to the alleged offender, and that its sole interest in the premises is to learn the truth and to apply the law according to the truth; you should be an inquirer bent on eliciting the truth through facts, without any reference to where they lead or what they establish. Consideration and kindness in doing it would reflect your wisdom and ability to do it. You have grossly failed in my case; you have hardly used anything but misconstruction and oppression to serve the special interests of the foul inner ethics of the legal profession for the purpose of securing immunity for Hamp P. Abney and Hassell for their crimes, considering it an unheard of profanation of the legal profession to lose such effective members in your system to rule the people by high treason against our constitution. If guilt is personal, then you should wear stripes with greater merit than that poor negro boy who sold a pint of whiskey and was sent one year to the penitentiary for that enormous crime, enormous only to the legal profession in its servitude to the church.

You knew that I was not insane, you heard the truth from witnesses, but you wanted to hear the lies to justify the premeditated verdict of the jury which was fully known to you. When one of our best citizens, Mr. Sheehy, the druggist at Sherman, testified to my sanity, he called your attention to the fact that from the contents of my writings, which he had read, he had not gained the conviction that I was an insane man, but a highly intelligent man, you impolitely turned down his

testimony with your caustic remark, "Yes, bloodless literature." Mr. Charles Batsell, I admit that what I write here is bloodless literature, but when I shall write about the hellish inner workings of the insane asylum at Terrell, and show how horrible and damnable they are, I shall deliver a bloody piece of literature that will satisfy even your suspicious mind.

Your discourteous bearing toward my witness, John Smith, in my trial, justified the idea, so prevalent in the legal profession as an exalted privilege, that when a witness takes the stand he becomes the legitimate subject of abuse by the lawyer. Without limit you made my witness an object of your ridicule, sneers and denunciations, because he told you the truth. He spited your misleading questions, therefore you had no use for him as witness, so you declared, when that man stood by the truth, that you did not want to know.

You, Charles Batsell, acting as County Attorney, were discourteous to my witnesses, intentionally misleading each one of them into frivolous contradiction; you were a distorter of truth, and a simple farmer, that John Smith a man without education taught you the good lesson that your frivolous suggestions as plea in bar were of no avail. You abused your privileges as a lawyer; you dishonored your position as law-keeper; you subordinated your higher duties to society to the one supreme end of winning the case to send me to a mad-house, regardless of decent methods, in conspiracy with Hamp P. Abney, Hassell, and accessories *sub crimine*.

Your action discredits the machinery of justice and impresses the public mind with the idea that court trials are merely parades of liars, perjurers and scoundrels, in a degree even that self-respecting people prefer to avoid the court house as they would flee a den of shame. You

are guilty of having used the power vested in you as law-keeper, oppressively, abusively and corruptly, and must be disbarred from practicing law forever in the United States, as not possessing the good moral character that is *conditio sine qua non* for admission to the bar, in the interest of the community. Your injustice pays itself with frightful compound interest—"you shall not transgress or violate the rights of others or exceed your power," says the federal constitution.

The only way to have moral men in office is to choose moral men, and *distrust* their honesty. We must only trust in an officer's good quality, in his capacity for his position, his faithful performance of his duty, so long as frequent investigations give undoubted proof of this. This is the only way to prevent secret offenses and therewith total disruption of state affairs, guaranteeing the people that villainies, misconduct and malpractice will duly be brought to light. We cannot have true servants if we do not inspect the work that they shall do for us. Our servants must ignore purely selfish consideration and devote themselves to the greatest good for the greatest number. On that simple basis is founded all the good rules of deportment which serve and hold together and mould for service the various contingents of the community. Doubtless, my proposition will shock the ordinary lawyers to hear it suggested that their monopoly of the honors and emoluments of public service be impaired by demanding of them to do their duty and do it well; but the good man whose first concern is for the public, not for himself, will have little difficulty in perceiving that there is merit in my proposal.

In due respect,

KARL DIGNOWITY ZUR WEHRE.

ADDRESS TO SILAS HARE, LAWYER AT
SHERMAN.

There are glances of hatred that stab and raise no cry of murder.

Sir:

On the 22nd of January, 1912, the Honorable Judge W. M. Peck acted for the first time in his capacity as district judge of the fifteenth judicial district, setting the cases in trial for the current week. I asked him that a certain suit be set for trial arguing that it had been four years in court and that two hundred and eighty-six cases behind its number had already been tried and disposed of. The Honorable Judge replied I should wait five years longer. The "wisdom" of this decision infected your brains and you cried, "Set it the 30th of February." The judge did not remark anything to this contempt of court. I therefore wrote a letter to the Honorable Judge, W. M. Peck, demanding punishment for your impudence. The next day at twelve o'clock, I called on you, inviting you for a talk. I asked you if you were conscious of having made that foolish remark. You affirmed it. I then said, "Mr. Hare, if you are hunting trouble, you only need to get into trouble with me, and you will get plenty. If you willfully and maliciously step on me, you step on a venomous serpent. I shall ruin you. Do you understand?" You replied, "I do." With this I left you. In my sanity trial, Cal Freeman, accused me of having threatened to take your life with the remark, "I shall ruin you." I explained that I was not blood-thirsty, that by "ruining a man" we Germans understand to destroy his social, political and financial

standing, with the simple weapon of a pencil, adding: "Here is my dangerous weapon," showing my pencil.

I possessed sworn statements about your official acts that I confidentially handed to the late Judge Pearson of McKinney. I said: "Judge, take these statements into your chamber and read them carefully, they are like a novel. Give them back to me to-morrow and tell me if the men in question must be disbarred from practicing the law in the United States, as guilty of the accusation therein named." The next morning Judge Pearson, sitting at his desk, called to me and said: "Dignowity, I haven't the two rolls with me this morning, I have locked them up in a safe. This afternoon, I am free, come at two o'clock in the county court room, I must talk with you. I shall see to it that no one disturbs us." This man was so honest that when he handed me back the rolls, he remarked: "Untie the string, and see if *one statement is missing*." I replied: "Your word as to that is fully sufficient, judge. I should humiliate myself in distrusting it." We had a long talk. The result of which was my remark: "I shall ruin you," because I was conscious of what I was talking about. As to my remark: "If you willfully and maliciously step on me, you step on a venomous serpent," that Cal Freeman, in the trial, charged as an expression of an insane man, I explain: educated men sometimes seek to sharpen with symbolic substitutions the poignancy of actuality. It is self evident that language being organic, expresses itself in organic terms, which must be relative in intensity to *the moral repugnance pertaining to the idea they symbolize*. A venomous serpent hurts nobody if left alone, but if one steps upon her accidentally, or willfully, she will bite deep, and hang on, in self defense, below the knee of her assailant. Silas Hare! I bite you above your navel, where

honest men have their conscience, and the wound I inflict upon you will still forever your ambition to be a lawyer in being guilty of *Crimen falsi*.

I do not need to publish what I know of your official actions to disbar you, as every one of your confreres knows what you are worth. The fact is that you joined a mean plot to send a sane man to an insane asylum to secure his conviction and thus to serve the corrupt motives of Hamp P. Abney, Hassell and accessories *sub-crimine*. You must be disbarred from bench and bar as not possessing the moral qualities that are *conditio sine qua non* for admission to the bar, in the interest of the community.

I believe that the perjurer is a thousand times meaner than the thief, for the thief steals only trifles, but the perjurer saps the very foundation of civilization. Where, as in the Grayson County Court, perjury is permitted to be plied readily, yielding to pressure without rupture of immoral influence, almost openly, without danger to the perjurer, justice is as a broken reed, and our constitution powerless for good—and as a spiritual life decays with a corresponding disregard of the high ideals of mankind, perjury grows apace among the legal profession in spite of its association with the church, proving the fact that christianity, as taught in the Protestant church of the United States, does not prevent crimes, but furthers them among lawyers.

In due respect,

KARL DIGNOWITY ZUR WEHRE.

ADDRESS TO HAMP P. ABNEY AND HASSELL,
LAWYERS, AT SHERMAN, TEXAS.

Ideally, corruption does not win more than honesty; but the most contemptible are always the most contemptuous. Truth in common language is as suitable as the finest speech.

Sirs:

Where men are most sure and arrogant they are commonly most mistaken. It is the mind that makes good or ill. The last perfection of our faculties is, that their activity, without ceasing to be sure and earnest, becomes sport. Your spontaneous impulses to act for your own good as fix-it-specialists manifest themselves in giving free course to the sport as wont, and face shows what it has done with these capabilities. Both of you made haste to get riches and honor, regardless of the means employed to reach that common end; you gained them on the false foundation of wrong and guilt.

If it is true that true eloquence consists in saying all that is proper for the cause and no more, I shall not recount your misdeeds as lawyers; they would fill a volume; but I will only say as much as I deem proper to say, that the people can well understand the cause, according to the principle that the plainest words are the most profitable oratory in a weighty matter. Veiling my face before your characters, I take the hand of Duty that leads me and follow her.

It can be asserted that every man acts on his own risk when he willfully interferes with the personal affairs of another man, an unwarranted intrusion upon his pri-

vacy. Experience will teach him how very dangerous such an interference sometimes may become. No good father of a household, who possesses self-respect, will allow any interference with his private and domestic arrangements or discipline by others. His domestic affairs are entirely his own and are not properly liable to any general inquisition *in loco parentis et loco sponsoris*;—a positive character is by nature difficult to deal with.

It takes two persons to make a home, but only one to wreck it. All wrecked homes are due either to external invasion or internal commotion, or both. Only a rascal-adviser could whisper into the willing ear of my former wife that nothing is more wicked for a woman than to love her husband. If she had struck in her trouble an honest man as lawyer, he would have looked squarely into her face and answered her question with, “I should say, madam, that nothing is nobler, if you love your husband enough in the circumstance that eight children are herein concerned to live with him nobly as an example of Christian charity and probity rather than from selfish aims to deceive him and persistently to undermine his authority as head of the family. In any honest business where you need legal advice consult me, but not in actions that are directly against law and equity.”

To make twenty-five dollars “honestly” you, Hamp P. Abney and Hassell, disturbed the peace and the happiness of my family ten years ago with the effect that the parents are divorced and all confidence between one another of the eight children is gone, gone is all the domestic tranquility forever, there is no hope of reconciliation. We cannot any more come together. The water of alienation, cunningly impounded by you, is much too deep. You, Hamp P. Abney and Hassell, practice the

functions of your profession as a butcher practices his trade. Your "justice" is but an instrument of greed, regardless of all consequences. The right of way is the boast of every grafter, of all wrong doing, of all anarchy! That which is of supreme importance in life, the conquest of fear, pride and greed, the cultivation of simplicity, disinterestedness and noble thinking, neither of you have ever known. Your characters are not only written in your *faces*, expressed in conduct and language, but are set forth as a thought atmosphere, disagreeable for an honest soul to breathe, being full of microbes of foul deeds; a state of mind that the Romans so characteristically expressed, with the sentence, "Hic niger est tu hunc Romane caveto," "here is a black soul; before this soul, O Roman, be well on your guard."

Every reflective person must consider your official acts as representatives of the law, not only as disloyal to the principles of right and justice, but morally criminal acts, which have determined me to come to the defense of our statutes and of the independence of the people. I have these ten years past followed you with unceasing patience, as the shade follows the tree. First, I would impeach you, at least Hassell, the ex-county judge, while holding office; but as I had ample sworn statements of your misconduct in office in hand that proved that both of you are malpractitioners, I determined to arraign you. When a man has nerve, energy, determination, intelligence and a will that is made of Vanadium steel, it is a very foolish thing for trouble to get in his road with the hope of stopping him. You and your accessories *sub crimine* will make that instructive discovery.

No man ever committed a crime that he did not first act out in his mind; no man ever did a deed of violence,

no man ever killed another in the moment of madness, unless, or without, having previously seen himself act out the crime or tragedy before his mind's eye. So, when you had determined my assassination before I was sent to the insane asylum, you even had weighed up the consequences and pacified the would-be assassin by your assurance that you should see to it that a few weeks in a reformatory would be the only consequence of a patricide. An accident frustrated the most dastardly crime that a human mind can frame, otherwise I should be rotten long ago, and should not perform my commission faithfully today as voluntary law-keeper, appointed thereto by "an unanimous vote," that I carry under my left coat pocket that covers my heart.

Lycurgus, the lawgiver of Sparta, in history known as "the man of iron purpose," was once asked why in his corpus juris he had not foreseen a penalty for patricide, answered: "I have revolved well that issue in my mind and have come to the conclusion that the possibility that a son would kill his father would be such an enormous crime against nature that I could not perceive its possibility to happen, or if it should happen, I could not find the degree of punishment to avenge it."

That I should not enforce the law of the country on you would show cowardice and ingratitude to the community to which I have the privilege to belong, in timid, selfish abandonment of duty. Never! Fearlessness is accounted the world over as one of the highest virtues and therefore the inalienable right of a man. Besides, I am not the man to sacrifice my own conception of right to professional criminals. By so doing I should renounce my highest ideals in allowing my own sense of justice to be violated by an injustice and thus dishonor myself.

You, Hamp P. Abney and Hassell, are both as ambitious as your intelligence and your knowledge of the legal science is low. You, Hamp P. Abney, once ran for mayor of the City of Sherman on the platform of "decency," therewith manifesting the fact that the only thing a man can lose without possessing it, is reason. *Vultus est index animi*. Your countenance, as the index of your mind, was not considered to prove its bearer to be a gentleman of excellent acquirements, or to be responsible to the extent of his engagements; therefore, you failed. Hassell, as acting county attorney, violated his oath of office, he induced jurors to violate their official oaths while in session *with success*; one of the jurors squealed and Hassell was forced at once to resign to avoid impeachment. You, Hamp P. Abney, had the ambition to run for the vacancy of the highest judgeship of the land, the Fifteenth Judicial District, caused by the resignation of "the most honorable" judge, Ben L. Jones. The church and four hundred of its members were eager to hold the stirrup for you so you could alight with ease in the saddle of the judgeship, by sending a petition on the twenty-ninth of December, 1911, to the Governor, O. B. Colquitt, warmly recommending your appointment. On the thirtieth of December, 1911, I sent a protest to the Governor against your appointment enclosing thirty sworn statements of official misconduct of that "nice, little, fine and prosperous law-firm Hamp P. Abney and Hassell," as Charles Batsell had the audacity with flowery rhetoric in my sanity trial to cloak your lawless activities as representatives of the law. On the fourth of January, 1912, I received a letter from O. B. Colquitt, in which he thanked me for my timely intervention, with the information that he had appointed for the judgeship in question the lawyer Mr. W. M.

Peck, of Denison, expressing his hope *that this appointment would be satisfactory to myself and to all the inhabitants of Grayson County*. My objection against your appointment to a judgeship for which you possess neither the intelligence, the learning, nor the moral quality acted as a wet blanket on your overheated brain, lowering its temperature to normal.

Here I feel it my duty to say that O. B. Colquitt was not only the most able, but the most willing, Governor that ever occupied the executive chair, who was conscious of his first and foremost duty to remain loyal to the state's own peculiar functions as guardian and promoter of all its higher interests. He honestly tried to do the right thing for the best interests of the country; but the most foul combination of legal profession and church in their systematized high treason against our constitution tied the hands and feet of an able and honest representative of the people in a way that frustrated all his manly efforts to do right. I have not the honor personally to know the Honorable O. B. Colquitt. My judgment as to his capability is based on facts and is therefore unbiased. I learn that he is a candidate for the Federal Senate and the people should gratefully recognize his good will, proved as Governor, to serve them honestly, by sending him as their representative at Washington.

Hamp P. Abney! on the first of January, 1906, you misled my former wife and my oldest minor son to a shameless fraud on me, taking a farm of one hundred and seventy-five acres of land out of my hands, thus robbing my other seven children of their rights to this farm in turning it over to one. On the 29th of February, 1912, while testifying to my insanity you boasted that you had "worked the Denison Bank and Trust Com-

pany" to make the mentioned fraud possible. If stupidity indeed is bliss, Hamp P. Abney, I have decided that you must be extremely lucky. Your statement under oath is of great value to me.

No contract for the sale of land or real estate can be enforced unless the title is clear of all encumbrances. In your hurry to perform the act you neglected the prescribed form to make this transaction legal and therefore it is null and void. In order to safeguard against forgery the state requires all deeds and abstracts conveying land to be acknowledged by the one conveying the land before a notary public or another officer designated by law, and said officer is required to certify in writing that the instrument has been acknowledged by the writer before him. You are a shyster of a lawyer. As soon as I learned the enormous fraud, cunningly imposed upon me, I foreclosed the deed and brought suit for trespass to try title. All your efforts, assisted by the lawless element of the court, aimed, to hinder the trial of the case, and you have succeeded therein for ten long years. You govern the whole judiciary from the district judges, the district and county clerks, down to the deputy sheriff and the jailer. *Abusus non tollit usum, i. e.*: that a thing is sometimes abused is no reason for giving up its legitimate use. I am entitled that my rights receive the same treatment as others—and I am going to get them.

The woman in question got bitings of her conscience and stings of regret about her shameless disloyalty to her husband and told you her tribulations. Whereupon you haughtily replied: "If he objects, we shall make him crazy and send him to the Old Reliable Bug-house at Terrell." You have succeeded in that, Hamp P. Abney, I have occupied this madhouse fifty months. The

act of my misled former wife was straightforward, absolutely in contradiction to the highest family morality and the sacred matrimonial relations with the effect that I am as lonely today as a deserted old man can be. There was no use to struggle against the inevitable. One hope after another had to be given up day after day. I earnestly tried to do in my situation what was right. It was a hard sorrowful struggle before divorce was contemplated. The average man who applies for a divorce signs his plea with his heart's blood; this is also true for the average woman, who asks for a divorce. It takes a mighty force to make a man, once married, divorce a woman he has once loved, no matter what her faults are, or how much she may have wronged him. Many things of omission and commission a man is willing to forgive a woman, but the last thing that a self-respecting man is likely to pardon is intellectual disloyalty on her part. The very moment when my former wife had deserted her post of duty in giving way to your spiritual influence and perversity, decided shipwreck for me and ruined my life. I stood before an abyss of misery with no alternative but to face it bravely. There is no end of trouble in a family that has two heads. There is neither expediency and justice, nor prosperity and peace in such a family. In a family where there is no love, sympathy and understanding between man and wife, there is no fatherhood and no motherhood. The matrimonial life turns to poison and the hearts of the children are frightened by it. It would have been a great mistake to continue to go on living together. It would have meant for me a bitter life that would have nibbled away my sinking energy to a pitiful extent. It could not be helped by continuing it; a fact is a fact, and most of the trouble of life comes from the refusal to

recognize this truth. I had the courage to refuse to continue it, no matter what it cost me.

Families rise, and families deteriorate, but what is more pathetic than a family of ten heads that is broken and severed from old bonds and vows? What a travesty is marriage which does not make the sweetness of daily life for the development and exploitations of the state? The man who wants to get rid of his wife, *forces her to divorce him*, and he gets all the sympathy of the people for it. *I brought suit for divorce and thereby gave substantial proof of my appreciation of her right to happiness.* My former wife had struck at my honor, my peace of mind, and all that a man of my character and sensibility holds dear. She dragged my name in court and mire, and leaves her lawyers the heritage of their own shame. *The very care I take to keep my name stainless, with some, is evidence of shame.* I was the last that would hold her to an agreement that she no longer had the heart to fulfill. To marry is a very serious and important thing, which should not end in a divorce! I still hold my head high, what 'ere the wizard says, the dust-born son, without disgrace, may wear the seal of human error on his forehead.

Before I brought suit for divorce, I made you, as her counsel, the most honest proposition, willing to give her a hundred acres of land, under the condition that she plead guilty for divorce, and that it should take place before the Honorable Judge Pearson of McKinney, to avoid any notoriety. You laughed at my proposition and said, "We will take the whole thing and send him to the poor-house." My poor misled children, who did not understand the seriousness of the situation, lauded you as "the smartest and biggest lawyer in North Texas." You fixed the matter in your way so that it was a suc-

cess; you brought a cross bill to my suit. A false story of my mistreatment was written, and after reading it my wife was coerced into telling it to the jury. This story is so incredible, so absurd, so inconsistent with all the facts, that one wonders that the jury or anyone could believe a word of it. In spite of all this, my former wife declared on the witness stand that she did not wish to be divorced!

Before the trial you had consoled her in the presence of two of my sons by the information that you had bribed the jurymen; they were all your friends and would give her the right for divorce. The "most honorable" Judge, Ben L. Jones, she received her divorce, against her protest. You wrote the judgment in the case, therein disposing of my property after your heart's desire, in contradiction to law and equity. I at once appealed. The suits that followed the lawless actions committed by you and Judge Jones have been illegally and wrongfully dismissed during my incarceration in the Madhouse, by the Honorable Judge, W. E. Peck, from lack of sincerity, honesty, rectitude and ability on his part. The higher the rank, the less the pretense, because there is less to pretend to. Judge Peck had played his part in the crime committed on me and was well posted in my affairs. You very well knew that your rascality would be made known before the Supreme Court in trying my appeal. I should have demanded from the Supreme Court to exercise its power, or refer facts and evidences to another duly constituted court, charged with the duties in respect thereof, that you and your law partner be disbarred for willful and corrupt conduct in office, for high crimes and misdemeanors. To turn the rascals out of our courts must be the first and chief diversion of a good citizen, which I claim to be, from a keener

interest in our fundamentals. Knowing this, you fixed the matter and sent me to the madhouse, giving testimony under oath of my insanity, contrary to your knowledge of the opposite, a crime premeditated years ago.

While in jail, held there for trial, a man was brought in accused of theft. The man did not impress me as a professional thief, but as a man whose daily meals were mighty poor. He avoided coming in contact with the other inmates. Motionlessly he sat on the iron bench, staring before him. His imprisonment had deprived him of all spirit and courage. I do not know his name; it is against good deportment in jail to ask a man his name. Some friends of the man came, and from the tale the man told to his visitors showed that he had misappropriated two bales of hay from the railroad yard, lying there when he passed them with his team and wagon. The hay was taken away from him and he was arrested for theft. He was not brought before the next magistrate to answer the accusation, as the law provides, but put in prison—*to be pulled, as the officers quote that action*—and that man was pulled pretty hard! The next day of his incarceration, you, Hamp P. Abney, arrived as his angel of deliverance. You told him what a crime he had committed, that he inevitably had to go to the penitentiary for a long term, as our laws are very strict. When the man after this information stared at the iron floor in despair, you added, “For One Hundred Dollars I can fix it so the case will be dismissed.” At once life came into the man, and he spoke eagerly to you, assuring you that the price you charged was very reasonable and that he would pay you the Hundred Dollars. The question when and how he should pay it was cautiously set—CASH. The telephone rang and his friends were called to jail. They appeared and furnished the money. I

asked the man coming back from the consultation what he had agreed with you. He told me what I here state, and when I reproached your charge, calling you a legal shark, he added, "*I should have paid him two hundred before I bring to my children the disgrace to be sent to the penitentiary.*" Two days later the man was released from jail with the decision of the court *nolle pros.* A wise decision, because there was nothing to prosecute.

The fact in the case is that the man had picked up two bales of hay lying on the ground, and that the owner of these bales claimed them as his bales and received them back. The act was neither theft nor conversion nor any offense, but the attempt to appropriate them, an act which was not punishable. It was a finding, and the owner of the objects claimed the finding and received it. It was a very small offense of the man in giving way to the temptation to furnish his poor team a full meal of hay, without expense to him. Even Mr. Honest once stole a swine, Hamp P. Abney! but it was an outrage, a theft and a usury of the worst kind for you to rob, under misrepresentation of the law, and defraud that poor man of One Hundred Dollars, to satisfy your greed. I consider the man a good patriot, because he had six children and a wife, who all must suffer a long time to pay you that blood money that your greed demanded. A lawyer who is a false prophet of the legal truth is a consummate scoundrel. Hamp P. Abney, in accordance with your misconception of right and wrong, I am sure that the same day, at your leisure time, you collected money for the Methodist Church, running from house to house, as the lumberman, Wilson, told me that you frequently do. Hamp P. Abney, the church is not in the act of starvation; she has plenty; *you ought to help the poor instead of robbing them.*

Lawyer Hassell, to serve the "system" and your own interests, you swore on the witness stand that I had written a letter to the President—charging this action of a citizen as a symptom of his insanity. I have not written to the President; your statement was untrue, and therefore a perjury. But suppose it was true, what is there in reason and propriety to prevent a citizen of the United States from writing to the President? What is the difference between a spoken and a written word, what is the difference between a letter written from me to the President and the visit of J. P. Morgan in the White House? You demanded from Cal Freeman to add to the verdict of the jury "insanity," the words "Not safe at large"; and you knew perfectly that whenever the legal profession speaks of a man as "dangerous, not safe at large," he is not a menace to society, but a menace to the legal profession.

You, Hamp P. Abney and Hassell, habituated yourselves to the distortion of truth and the exaltation of injustice so that you hardly know right from wrong. Guilty of willful perjury, you must never be able to vote and shall forever be disqualified as witnesses. That you have wittingly violated civil, moral and ethic laws, in letter and spirit, is undeniable, undoubted, and abhorrent to my knowledge of the subject and my sense of patriotism. You are an eating cancer on the body of a noble profession; you must be cut from it, being its shame. You must be dismissed forever from the bench and bar in the United States in utmost disgrace. It will be no profanation of the legal profession to get disposed of you. Each one of you, conscious of being endowed with "a brain infallible" and "a comprehension of awesome magnitude," believed you could easily commit all sorts of crimes and go unpunished. To attain this end,

you sent a sane man for safekeeping to a madhouse for fifty long months, successfully to cloak your acts of rascality in office, known to him, in order to prevent him from exposing you; a premeditated, diabolical scheme, a dastardly crime, and a most nefarious act. You thought you had conquered your victim, but in this you and your accessories sub-crimine are seriously mistaken. Fair wisdom is not reflected in betraying one's honor and interest by putting up a false bill of attainder. Your fault is want of heart or want of thought, most likely both, and the result is "infamy," a disillusioning of the admiration of one hundred thousand church members as to your fairness, contrary to our federal laws, whose violation should mean a long term in a Federal Penitentiary.

In due respect,

KARL DIGNOWITY ZUR WEHRE.

ADDRESS TO THE EX-COUNTY JUDGE,
J. Q. ADAMSON.

False freedom of mind and great confidence of one's self is very contrary to heavenly visitation.

Sir:

Ipse dixit (that means, he himself said it), that the right way to do the wrong thing is to do it and keep still. Your principle, J. Q. Adamson, is the principle of highwaymen, with the recommendation not to squeal. The highwayman is at least honest enough to confess that he is a highwayman. You are dishonest, you wore a sheep's skin, the robe of a judge, and underneath this honorable robe was a wolf and a thief. You have in office feloniously taken public money. You knew exactly that you had no right thereto, but acted after your principle, "The right way to do the wrong thing is to do it

and keep still." Suppose you did not know the seventh commandment, you must know, as judge, *Ignorantia legis neminem excusat*—that means, "Ignorance of the law excuses no one." You would never have been held responsible for your theft, if someone had not reported the fact to the grand jury. You know as well as I do that our grand jury is a dependency of the County Attorney. Your infamy must have been so gross that the County Attorney, Cal Freeman's tyranny, had not the courage to prevent the denunciation. The grand jury indicted you twice for felony. There was no way to save you from the penitentiary, facts are stubborn things, except Cal Freeman's illegal act to dismiss your cases, thereby transgressing his rights, an illegal action that needs only to be reported to the Attorney General of Texas—and, J. Q. Adamson, you are on trial for felony!!

Any poor negro who would have acted as you have done would have been sent to the penitentiary for a long term. He would have at least the excuse of his poverty to mitigate his crime; you received as judge a very good and sufficient salary for your service from the people, so that want could not induce you to steal their money, but greed. So well paid is the position of a County Judge as to induce men of high character and large abilities in the matter of competence for such service to undertake it. We, in Grayson County, seem to have no penitentiary for thieves who wear the honor robe of a judge or the gown of an advocate, for the reason that we lack the broad humanitarian view that the other civilized nations possess, who send a judge or another highly esteemed man that corruptly used their position to a penitentiary to be reformed, in order to prevent rottenness of judiciary and downright anarchy.

In my sanity trial you denied me all bills of right and

were guilty of maladministration of justice. You acted in the service, and as an accomplice, of that foul-minded clique that sent me to the madhouse. During my incarceration you had repeatedly given to Dr. George F. Powell the order never to let me out. Dr. Powell has told me this fact. On the 22nd of March, 1912, you came to the jail personally to escort me to the Asylum. I asked you if you had the legal writ for my admission with you, and you deliberately lied in saying "Yes." After we arrived at Terrell you had a long talk with Dr. George F. Powell, recommending me to his special care and attention, as you assured me before you left me. This long interview on my behalf with this foul-minded physician, more than anything, illuminates the frame-up illegally and wrongfully to deprive me of my liberty for fifty months. My admission to the madhouse was not an orderly, lawful and righteous delivery of an ill person to a hospital for relief, but a delivery for imprisonment. That white slip of paper that you handed to Dr. Powell for my admission was a fraud, as the contestant named thereupon is a person who does not exist and consequently never testified. You are a shameless imposter: in my eyes a criminal. Dr. Powell knew very well that the action was not in law; therefore he did not testify to my acceptance as a patient, as his duty is, which certificate must be returned to the county clerk, as part of the record in the case. No such record exists. What do you care for the statute of the State? Not a straw. The lawless element of the legal profession thus governs the land, not our statute! Your action, as County Judge, suspends reason and imperils the very foundation of orderly government.

J. Q. Adamson, you are guilty of a most shameful betrayal of public trust. The fact is that your misdeeds

as Judge are a tort, a gross violation of the ordinary human customs of civilization, which must result in restorative consequences, as deserving punishment to correct the wrong. If you were held responsible in the court and at the bar of public opinion as to how you discharged your trust, you would be charged with great dereliction of duty and a breach of trust that was criminal in its fruit, and you know it! Your face and the shy side glances of your eyes give the impression that you expect every moment that someone would step from behind, tap your shoulder, and say, "Come with me." You should be disbarred forever from practicing the law in the United States as not possessing the good moral character that is *conditio sine qua non* for admission to the bar, in the interest of the community.

In due respect,

KARL DIGNOWITY ZUR WEHRE.

TO THE EX-DISTRICT JUDGE, BEN L. JONES,
SHERMAN.

Thought without reverence is barren—for the sluggards the laurels never grow!

Sir:

An office is not an honor because a man fills it, but it is only an honor when he fills it honorably. It is not a charge of the Court that injures the country where the criminals reside, but the charge of the man who violated the law—who did the injury. It is not the publication of wrong that injures the country, it is the doing of wrong of men in public office that injures and ruins the country.

In my judgment, there is no higher court in the State

than the District Court, because of the importance of the service that shall be rendered by this court to the people, and in the service that it renders it is fundamental to secure the true elements of progress in the community and guard its undisputed ascendancy over the spirit of corruption and decay. The Supreme Court is higher in name, but it is not higher in fact. The Supreme Court is a court of review, except where a case is tried on an agreed statement of facts; then the appeal court is as competent to consider such facts and apply the law as the district court, in rendering such judgment as the trial court should have rendered.

Ben L. Jones, if negligence is a failure to exercise the degree of care that a man of ordinary prudence would exercise in his position of a judge, you have not shown yourself to be worthy of your commission. You have not exercised reasonable care in executing the rules and regulations of the law, the very foundation of an orderly government. To serve the special interests of Hamp P. Abney and Hassell you became the enthusiastic advocate of their foul deeds, ignoring your solemn obligation to respect and uphold the ordained process of legislation and administration. You practiced absolutism in official acts by false decrees. Public servants who thus demonstrate their unfitness to honor out their commission and still hold their place, is a state of affairs that is in essence irreconcilable with any rational definition of democracy and good government. I shall honestly and in good faith face the situation with determination to hinder you from doing further wrong in public service, by trying to take this office out of your reach.

In my divorce suit you asked my former wife if she wanted to be divorced, and she answered, "No, I do not." After this remark it was your duty as judge at once to

dismiss the cross-bill that Hamp P. Abney and Hassell had presented to the court. You failed therein. You did not instruct the jury that the defendant could not get a divorce from her statement on the witness stand. Thus she got divorced in your court, where you presided, against her protest, violating your sacred duty to veto the verdict of a jury if rendered against the evidence in the case. The judgment in the divorce case was not written by you, but by Hamp P. Abney and Hassell, disposing of my homestead in her favor without any right thereto. You must know as a district judge that a woman who abandons her husband, leaving his homestead for many years, has forfeited all and every right to that homestead, leaving it undivided to him. I have worked hard with clean hands all my life and do not deserve that the burden of haunting fear of an old age of undeserved great poverty and misery stares me in the face. I appealed the case at once. It was your *functus officio* as trial judge to declare that the judgment stays till the case is decided by the higher courts. Hamp P. Abney and Hassell gave order to the sheriff to execute the judgment. On the 25th of September, 1911, I presented to you a petition personally wherein I called your attention to the law that provides that judgments in appeal have to stay till the final decree is rendered in the case by the higher court, whereupon you wrote with your own hand, on the petition, "The judgment has to be carried out."

In my appeal you ignored the mandates of the higher court and I was forced to present the fact to the Court of Civil Appeals, which decided to send the records as they were to try the case on its merits. You induced or allowed the stenographer, Sam Davis, to falsify the official stenographic records. I charge you with imposing

unlawful punishment on me for contempt of court in the case to disbar Hamp P. Abney and Hassell from practicing the law before your court. That you suspended the sentence does not alter the fact of a false punishment. As Judge you have closed both eyes to the official misconduct of Hamp P. Abney and Hassell, if you have not been *particeps criminis* in a high degree in their crimes, you have been guilty of flagrant negligence of your duty as guardian of the law, effectively to protect me against those crimes, a shocking scandal for a district judge. You made oppressive and corrupt use of your official position in deciding unjustly in favor of your former law partners. It was oppressive conduct in entertaining matters of my appeal beyond your jurisdiction, thus defying the mandates of the higher court. With all those acts you have sufficiently proved that you do not possess that good moral character that is *conditio sine qua non* for admission to the bar, and therefore you should be disbarred from practicing law, in the interest of the community.

On the first of January, 1912, I wrote you a registered letter, demanding your resignation from running for a seat in Congress, charging you to be guilty of intellectual dishonesty. If you did not withdraw, I added, I should throw my gauntlet at your feet, to be picked up—that means in public discussion to object against your taking a seat in Congress. Your brother-in-law, J. Q. Adamson, secretly and sneakingly picked up my gauntlet for you—and sent me to an Insane Asylum for fifty months, to save your seat in Congress.

With due respect,

KARL DIGNOWITY ZUR WEHRE.

TO MR. WILSON, PRESIDENT OF THE WILSON
LUMBER COMPANY, SHERMAN.

Experientia docet stultos, i. e., Experience teaches even a fool.

Sir :

You are a man in good financial circumstances and of high social standing, a respected person in the Sherman community. A short time before I was sent to the Insane Asylum you were foreman of the grand jury. I considered you as such a person, from the marrow a democrat of the kind that subtle Greeks with nicety defined, "the people's highest concept of a man, most independent of the sons of earth, who would accept no truth untried by reason," ever ready to use your exalted judicial position with wisdom to succor your fellowmen, the finest of fine things!!—How man can err!

I paid you a personal visit in your business office, asking you if you were willing to assist me in disbarring some lawyers from the Grayson County Court. You assured me that if there was cause you would do your duty. I handed you a roll of papers with the request to read its contents and then return it to me. The next morning I again called on you, received the papers in question, with your confession that you had read them with interest, giving me the advice to come and present my claims to the grand jury. I appeared before the grand jury in session. You said: "We have no time for you; come this afternoon." I came in the afternoon. You said: "We have no time for you; come tomorrow." I came the next day. You again advised me to come in the afternoon. The answer that I received on my in-

quiries from the doorkeeper that afternoon, if the grand jury was busy, was: "No, they have nothing to do; go in, Mr. Dignowity." I entered the grand jury room, whereupon you said to me: "We have no time for you; we are busy." I modestly replied that the doorkeeper had assured me of just the contrary, urging me to come before you. You blushed over and over, therewith accusing yourself of having deliberately lied.—I could not get a hearing before the grand jury!

Our grand jury is not a sovereignty, but a dependency of the legal profession and church. It is a registry office where the cases suitable for the county attorney are set, whose main occupation is the prosecution of violations of prohibition laws in servitude of the church; all other cases receive little attention. Therefore our grand jury has always with it the representative of the county attorney, as the watchful waiter of the church, who keeps her eyes open and sees to it that none of her lambs stray from the fold and bite the hand that is feeding them. The partiality which consists in remaining silent in the presence of crime from fear or interest is a false conception of the foreman of the grand jury, exposing him who practices this dangerous idea, to the gravest danger. To this danger you have given way. The plot won you as witness against my sanity and you swore falsely as to my sanity. You swore falsely on the witness chair that I had said the United States Government was "a rotten system." I have not said that, but—it is no secret to a reflective person that the United States Government has expended hundreds and hundreds of millions of dollars in the River and Harbor Bill without achieving anything worth while of this enormous expenditure. Frankly and openly is this bill called by the United States senators and representatives the "Pork Barrel," therewith, I

surmise, to feed suckers of politicians out of public means, not only securing them "to make an honest living," but "to acquire riches from lack of control of the United States Government faithfully expressed, I should say, by fraud and stealing." This "extravagance" and "waste" of the United States Government with people's money is not only most shameful, but scandalous. No reasoning person can assume that because this branch of the United States Government seems to be rotten from top to bottom, therefore the other branches of the administration *must be patterns of correctness of economy and efficiency.*

There is no question in the mind of those familiar with the facts that through political channels the Government—that is, the people who pay the taxes—is annually robbed by corporations of many million dollars. The renowned machine gun in use in the United States army weighs 32 pounds and is said to cost \$1,200 purchased from private factories. Any man who is a judge of arms knows that a machine gun weighing 32 pounds, with a tripod to hold it up, is worth about \$65 to \$70. No one cares except interested patriotic politicians, whose principle is *Ubi bene ibi patria* (where I make a good living, there I stay). They obscure the issue in grandiloquent phrases to explain away or cloak the disagreeable facts. Our national defense after Woodrow Wilson's fashion, called "preparedness for trouble and unrest of the people," obviously consists in appropriation bills not in being.

United States Senator Aldrich eight years ago declared that by a businesslike administration of all governmental branches \$300,000,000 annually could be saved. This was at a time when the annual budget was \$954,496,000. Today its budget amounts to \$2,231,055,000. If in our present administration prevail the same conditions that

Senator Aldrich blamed, the United States Government wastes annually \$700,000,000 of the people's money.

To call this state of affairs in the United States Government "a rotten system" is false. With "corruption," "anarchy," and maladministration the language would be more correct, distinctly and appropriately symbolizing the thing in question. Your conduct obviously was narrow and mean, unconscious that the day was sure to come when the piper must be paid for the dance. You will bear the consequences of your light-mindedness.

In due respect,

KARL DIGNOWITY ZUR WEHRE.

TO THE EX-SCHOOL SUPERINTENDENT OF
GRAYSON COUNTY, MR. SUMMERVILLE.

Age quod agis, i. e., Do what you do carefully!

Sir:

A man of your education and your connection with moral institutions is assumed to know the ten commandments, conscious that the breaking of one of them is infamy.

I charge you of being guilty of infamy. You violated the eighth commandment, that reads, "Thou shalt not bear false witness against thy neighbor."

As church member you considered it your foremost duty to assist a mean plot of lawyers to send me to an Insane Asylum, therefore you willfully swore falsely as to my sanity. Shame to say that the ex-Superintendent Summerville of the schools of Grayson County is an *uncommon perjurer, destitute of any rectitude.*

Every psychologist recognizes the fact that the formation of habits is a process that is recorded into the

tissues of the brain. By this habit-forming process the moral law has been engraved upon the brain of man. Philosophy cannot and will not obscure this scientific truth, which is known and recognized by the ordinary man from experiences of his daily life. The office of our School Superintendent is in the court house. Your intercourse with *misrepresentatives* of the law, going in and out there daily, spoiled your morals in a way to make you a criminal yourself. Every reasonable man should be willing to bear the consequences of his acts; he who will not do that, is unreasonable and must be forced thereto.

In due respect,

KARL DIGNOWITY ZUR WEHRE.

TO THE JUSTICE OF THE PEACE, GEORGE F.
FRENCH, DENISON.

Virtus in actione consistit, *i. e.*, Virtue consists in action.

Sir:

In the fall of 1911 I brought a suit against the Denison Compress Company, alleging it willfully and maliciously to have changed the label on a bale of cotton that designated me as the owner. My opponent in the suit was the lawyer, W. M. Peck, of Denison. In the first trial he failed to appear. I let it go. In the second trial, the 20th of January, 1912, he again failed to appear. I showed you a decision of the Supreme Court wherein it was stated that a judge of the Justice of the Peace Court, on demand of plaintiff, is compelled to render final judgment against defendant in cases of a second default on his part to appear in Court. You refused to carry out the decision of the Supreme Court, and said: "I shall not render the judgment; you cannot ex-

pect me to give a judgment against a lawyer who is to be a district judge tomorrow." I appealed the case in the County Court. The County Clerk and his deputies refused to file the suit. I mandamused them in the County Court of J. Q. Adamson. Judge J. Q. Adamson refused to act. I mandamused him in the district court of Ben L. Jones. I do not know whether this judge did his duty. I was sent to the Insane Asylum. But I *do know* that the suit in question has not been filed yet in the Grayson County Court.

I learn that you are running for re-election as Judge of the Justice of the Peace Court and wish that you would withdraw from that race. Should the legal machinery and the church secure your re-election I shall disqualify you from any judgeship forever. We need a good man for that judgeship, who acts independently of "the system," and you are not that man who would faithfully perform his duty. One bad deed points the way for another! Your illegal decision as judge in my case gives proof that our judiciary is rotten from the bottom up.

In due respect,

KARL DIGNOWITY ZUR WEHRE.

TO THE JUSTICE OF THE PEACE, C. A. BARKER,
SHERMAN.

Hic et ubique, i. e., As it is here, so is it there, so is it everywhere in the United States.

Sir:

Many times I have tried to collect the judgment against J. P. Ball. Every time the order came back with the statement from the sheriff that the defendant was "insolvent." A few weeks before I was sent to the madhouse, I had given a new order for collection. Being

in the Asylum, where I was hindered from the conveyance of any communication to the outside world, I could not learn what had become of my order. Returning to society from the madhouse, I called on the county clerk for information in the case and received from the county clerk, Mr. Reeves, in a written statement, the following transcript of the record: Paid by the lawyer, Barker, in the judgment against J. P. Ball to the Court, 11/15/13—\$200.00. Paid to the lawyer, C. A. Barker, from the Court, 11/15/13—\$150.00, for his services to collect it. Paid to my former wife, 11/15/13—\$50.00. Paid to the Court by my former wife, \$40.50 plus \$9.05. After this statement my former wife received from the total amount of a collection of \$246.00 the amount of forty-five cents as her part of the half of this community property.

You, C. A. Barker, had made an agreement with her, assisted therein by Hamp P. Abney, to receive for your services to collect this \$246.00, one-half. The cost of the suit in the amount of \$100.00 had to be paid by J. P. Ball, not by my former wife. He had paid \$39.00; the rest is unpaid. I asked you to kindly pay me my part of this judgment with interest for fifteen years, amounting to \$142.75. You refused to do it. I have brought suit against you in the justice of the peace court of Mr. Wilson, of Sherman. After the judgment is rendered I shall try to disbar you from practicing the law as not possessing the good moral character that is *conditio sine qua non* for admission to the bar. Your action is fraud, defined of taking undue advantage of a Feme Sole, in an illegal and unfair way, a real thievery. It is my conviction that the morals of a highwayman are those of an angel in comparison with yours.

Willfully, maliciously and systematically to promote the most appalling lawlessness, all the while deeming

and bearing themselves as most cultured and gentle, is a striking instance of the obtuse conscience and lack of moral sense of most of the legal profession in the Grayson County Court. Expressed correctly, I should say, foul-mindedness and perversity in spite of their open adherence to the church. Our courthouse must become an orderly and decent house in which men of your kind have nothing to do.

In due respect,

KARL DIGNOWITY ZUR WEHRE.

TO THE HONORABLE DISTRICT JUDGE,
W. M. PECK, SHERMAN.

Absit invidia, *i. e.* no offense is intended.

My Dear Judge:

You are an old man. I do not wish to hurt you. You are on the bar about fifty years. After human conception you must be in a financial condition that allows you to live in ease without care for the few days of your life that nature still has in store for you. To my surprise I learn that you suffer from the ambition for re-election to the judgeship of the fifteenth judicial district. I beg you heartily to change your mind and withdraw from the race. You urgently need a rest, Grayson County urgently needs a good, honest, active, progressive and independent judge, two indisputable reasons for your withdrawal.

Should you be re-elected with the help of the "legal system," assisted by the church, you would put me to the grave necessity to incept your resignation in the interest of the country. In the hope that my stern and austere features do not mislead you to the perception

that I am a joker, I am, with personal kind regards and assurances of best wishes,

Sincerely yours,

KARL DIGNOWITY ZUR WEHRE.

CHARLES CRENSHAW, ATTORNEY-AT-LAW,
SHERMAN, TEXAS.

Libel-lac slops the people to speak public mind as they should speak it.

Sir :

Do you not think that calling the man publicly to respond is the simplest way to avoid a libel suit? For the mind which professes only common sense, it will not be difficult to conceive it of any reason whatever why that is not a legitimate and constitutional function, supposing the challenger has a stimulating way of putting things, distinct reasoning power, and ability to speak in the vernacular so that a man can get at exactly what he means. Whether there is that common sense in the legal profession on the Grayson County Bench and Bar, I do not pretend to know; but its attitude of shyness seems to indicate very plainly that its members are not resolved to entertain a plea whose logical conclusion is that there are certain methods of criminality that are too subtle and elusive to be dealt with by any power existing in our system of government—being inclined to imitate a wise man for saying nothing. They avoid reasoning, not from modesty on their part, but from other reasons!

I know with certainty you neither respect my opinion, nor do you listen to my arguments. I do not care for that. I am the sole proprietor of myself. I hold my ground and I push hard perseveringly in one direction,

that is, to remove lawless men or hold back from them the Grayson County Bench and Bar.

With a definite initiative and unceasing persistency I shall employ those measures which I consider suitable for the purpose intended. I shall even be harsh to the good people of Grayson County, self-explanatory in an entirely proper manner, if they should not be willing to yield to the cause of law and order in our community. I know perfectly the difference between slander and rebuke, and no rebuff whatever will dishearten me from faith in the inevitable ultimate triumph of right and truth. I know that the progress and freedom of a people come only by struggle, thru education and agitation.

We are in search of men for public service who have optimism and the gift of real spiritual insight. We are in search of complete men, whose lives are not dwarfed by petty defects, men who are trained in every way for their task. From a county attorney, for instance, we expect in his vocational life the efficiency of a trained mind and an enlightened conscience.

Texas desires that every office of the country, the most modest as well as the highest, should be conscientiously served by those to whom the offices have been confided, and expects from the Governor, like any other official, to carry out fully and without fail the duties which fall to his lot. Unfortunately, by our own guilt, we have reached a situation in this country where a public officer, whether Governor, Attorney General or County Attorney, who goes out of the beaten path and uses his power faithfully in enforcing law in an effective and continuous manner, is regarded as a striking exception, a special benefactor, and a blessing to the people.

Crenshaw! I knew that you were in the race for the

position of County Attorney. I asked myself: Quo jure? *i. e.*, By what right? Privilege, of course, the only reason was because you had no idea that honesty is before honor. As this is the land of the free and the home of the brave, I enjoy the right to my opinion and the right to discuss any subject in an intelligent and legitimate manner which I think is of public interest. I make use of this privilege in discussing your race for County Attorney.

I did not take you seriously. I thought your election was out of the question, a dead issue. To my surprise you received the confidence of the people expressed in their votes—that placed you second in the final race—that is an arrant nonsense of the good people which must be rectified.

To consider you an honest man fit for the position mentioned, the good people of Grayson County must suffer a contemptible superstition of your virtues, carried by thoughtless prejudice and false sympathy in your favor, a very convenient makeshift which dispenses with the necessity of reflection in the earnest search for the truth. This prejudice of the people is based on an unsound judgment of your merits and your ability as lawyer.

The public are marvelously patient; instead of crying out overloudly on provocation, they have protested less imperatively than either their authority or their grievances give them warrant to protest. They have waited one hundred and forty years in the hope that the lawyers would provide the relief, which they themselves admit to be deserved; but the people have waited well-nigh in vain, for nothing has been accomplished—sentimentalism seems to block all forms of legal progress!

Crenshaw! Your success in the race is founded on the

lack of a little more than common interest in the welfare of the community on the part of the people; they should quit their indifference in light-mindedly giving away public positions to persons unworthy of them. Each one solemnly shakes his head over the rottenness of existing conditions on bench and bar, and each one, when the occasion offers, promptly repudiates every efficient remedy proposed, without offering another one to put in its place. The suggestion that comes at times from the legal profession that this necessary change is to be made in a tender, conciliating and a mollifying way, with sweet reasonableness in respect to themselves, is of that euphemistic character that pleases the ear of a fool, but not that of a reasoning man. Our legal profession is a rotten system, an outworn system, a most dishonest system, one that is an incubator of graft in the most offensive form, ever ready and ever willing to cripple and to destroy the usefulness of our courts and deprive the meek and unfortunate of their constitutional safeguards, which the courts alone have preserved for them. The effective organization of the legal profession, called "the system," has usually defeated every effort to reform it. The cause is that an individual prefers to suffer the destruction of his honor and his reputation rather than recede from a position which his better judgment must tell him cannot be maintained, if there is a change. The only thing that promises lasting effect is to hang one crook after the other, figuratively speaking, in order to get rid of them!

I do not know whether another in my place would act as I do, but I do know if he would not, it would be because he lacked the nerve and the grit to meet the gravity of the situation. The timidity of the other man is justified; a wall-breaker cannot be of elderberry wood.

I spare and fear nobody, to get to the root of corruption. I publicly charge you, Charles Crenshaw, to be one of the worst deviators from the path of rectitude on the Grayson County Bench and Bar. Catch that, and it will carry you past all rocks; it will not carry you to the heaven of your desires and ambitions, but it may avert your destiny, to which the law of the land would carry you, if you do not reform. You lack the spirituality that underlies morality, that morality which exalts the law as the sovereign will. You cannot observe the dead letter of reason; how can you serve its spirit?

You are not a lawyer of reason and conscience, who counsels wisely, defends bravely, and prosecutes fearlessly. You are a bad example of professional conduct who defies his office and makes mockery of justice—how can you be our lawkeeper? You would handle cases on the point the lawyers scored, not on the right of the matter; in the end perhaps to confess yourself a worse villain than the man that was hanged. You probably, after my experiences with you, would sell Grayson County to the highest bidder, the first day in office, as Charlie Vowel and others did. You would not break down the walls of that old, foul tradition of the legal profession, to suppress the right and oppress the people. You would help make those walls stronger. I believe that you would be a miserable, untrue, treacherous servant who would unblushingly take people's money for the splendid services *you were expected to perform*.

If efficiency is the result of practice rather than of theory, the search for your efficiency in office, and the search for the one best method of accomplishing your task, would have the same source identically. Lacking all ability or efficiency, your whole interest in the position would be to practice how to get the most graft out

of it. You do not know the method and device for discovering evidences of crime; the safest and most practical way to serve society, and last but not least you lack absolutely the necessary diligence to find the truth in the protection of the innocent. By those qualities that you lack you are unable to render an opinion, much less to assist a jury in reaching an accurate verdict, in accordance with evidence and justice. You are one of those real deviators at the bar who do not care a bit for causing heartaches, sorrows and tears.

As you must be true to yourself according to the law of nature, it must follow, as night follows day, that you must be false to everyone. If you are not conscious of your character, you are *non compos mentis* and must quit the bar. Ask your legal friend, Hamp P. Abney. Birds of a feather flock together. I assume that he inherited the arm-chair at your fireside. When you assure him of your innocence as to my charges, and if he is your candid friend (the worst kind of friend a man can have), he will put you right and sincerely exclaim: "I should believe you, Charlie, but you know I, too, am a liar. I admit that the material conditions in our Court are sound and favorable for an advance in Court; but the psychological conditions of your case are equally unhealthy—the best thing for you is to withdraw from the race."

In due respect,

KARL DIGNOWITY ZUR WEHRE.

TO THE HONORABLE J. T. SUGGS, ATTORNEY-
AT-LAW, DENISON.

Sir:

When the Grayson County people made up their minds to build macadamized roads, you were honored by the Commissioners' Court to draw a contract for the contractor, McAnaney, who was willing to build these roads. The Commissioners of the Court, trusting your honesty as lawyer and as a man worth the hire of five hundred dollars for a simple contract, signed that contract without approval when presented by you. The expense of this five hundred dollars from the public treasury was a wholly unwarranted expenditure of the Commissioners. It was the official duty of Cal Freeman, County Attorney, and his numerous deputies, in their quality as legal advisers of the commissioners, to draw that contract. Faithless to his stewardship, Cal Freeman consented that you should draw the contract, I suppose by "the dictates of the inner ethics of the legal profession." When you delivered that ominous contract, the official duty of the County Attorney, Cal Freeman, was to revise it carefully and professionally and to see if you drew a perfect contract and honestly had gained this five hundred dollars, paid you in advance in the utmost trust. The ex-County Attorney, Cal Freeman, again neglected his official duty, in not doing so *before* the contract was signed by the commissioners, again guilty of gross misconduct and inefficiency in office.

The contract you had drawn was not only incomplete, but fraudulently drawn. The contractor, McAnaney, took advantage of your faulty contract; he quit work and brought suit against Grayson County for damages accrued to him by your incomplete contract.

You were called before the parties in session in the Court House, in the room of the Commissioners, to respond and explain your fraudulent action, and you said: "Gentlemen! I am very loath to be mixed up in this controversy regarding the validity of the contract between you—the Commissioners of the Court, the Contractor, McAnaney, the Surety Company and the Auditor of Grayson County. The plaintiffs have brought suit in the fifteenth Judicial District before his honor, Judge Ben L. Jones, to enjoin all payments of money for labor or material to build said road. *These plaintiffs have offered me a thousand dollars to assist them in showing that this contract cannot be enforced. If you pay me Five Hundred Dollars, I had much rather work for you.* From the plaintiffs, especially the Surety Company, I have had many cases before, and it will be a great loss to me should I fail to accept their proposition; but *inasmuch as I drew that contract and have received Five Hundred Dollars for it, it would put me in a bad light as attorney and drawer of it to destroy my own work.*"

The ex-County Attorney, Cal Freeman, again failed to do his duty, to disbar you at once and forever from practicing law in the United States, for such gross breach of faith and confidence; and to recover from you that Five Hundred Dollars that you received for a job which you had not performed, by urging the County Commissioners to bring suit against you for this amount.

You and County Attorney Cal Freeman in your misconduct favor one another as one foul egg favors another. Both of you have abandoned blushing over malpractice and gross misconduct in legal acts; both of you appear for both plaintiff and defendant in actions involving the same issue; you active, and Cal Freeman in tacit consent to cloak your breach of faith, faithfully ex-

pressed, I should say, your rascality. As both of you use a legal process in an abusive and oppressive manner, you have by this fact ceased to be of that good moral character required by our statutes as *conditio sine qua non* for admission to the bar.

The Commissioners of the Court refused your *noble offer* to serve the County *again* with a sacrifice for you of Five Hundred Dollars, as plaintiffs had offered you a Thousand Dollars to exhibit your perversity in serving them. The County Commissioners employed the most honorable Judge Wolf, a man of transparent integrity, endowed with the finest sense of justice that human mind can frame, to defend the County in the suit, paying him Five Hundred Dollars for his service.

The case for Grayson County was lost—against your “shrewdness” even the gods themselves would contend in vain! In a contract all terms must be complete and assented to; both sides must understand it and be bound to it, or neither; both parties must agree to the same thing and in the same sense. In the formation of a valid contract there must be an agreement by offer and acceptance. Contracts must be consummate before they are obligatory. You all knew that well, otherwise you could not win that suit, and therefore wilfully violated its terms for greed.

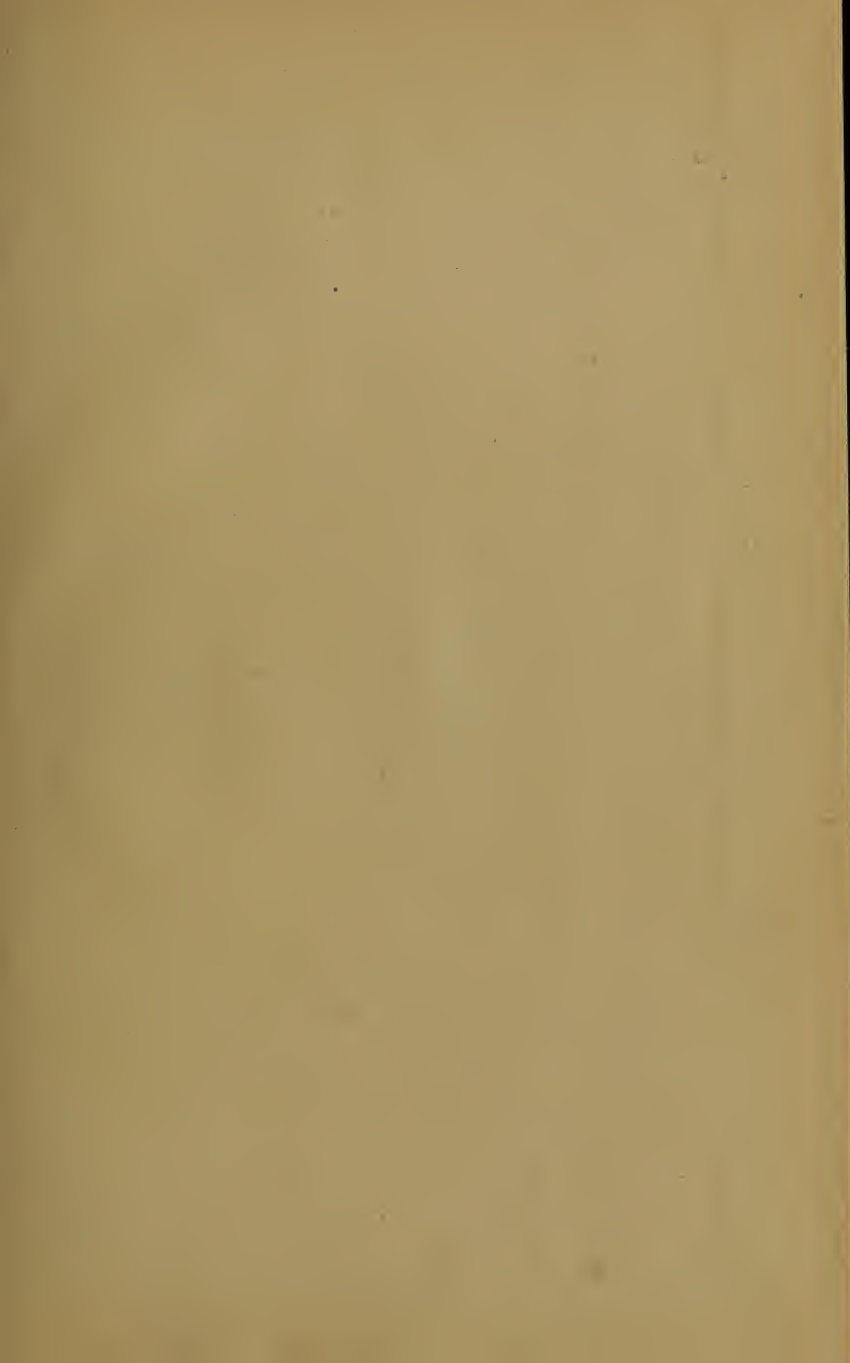
As an inhabitant and taxpayer in Grayson County I herewith demand from you to refund to the treasury of Grayson County the Five Hundred Dollars that you received for a job that you did not perform, and the Five Hundred Dollars that the County paid to defend your faulty contract, and all expenses accrued to the County by your breach of faith, with six per cent interest from the date the respective sums left the treasury till the date when you refund them—I rest on that!

Should I not receive from our Auditor in a reasonable time the information that you have paid your debts as above mentioned, I shall present the matter before the proper court for settlement.

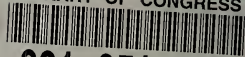
In due respect,

KARL DIGNOWITY ZUR WEHRE.





LIBRARY OF CONGRESS



0 021 051 282 2